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The C.P.A. Has Come A Long Way

A GOLDEN JUBILEE IN THE OFFING

Bro. Lawrence Gonner, S.M.—Kirkwood, Mo.

IT WAS A SMALL BUT highly dedicated group of American Catholic journalists which met in Columbus, Ohio, August 24-27, 1911, to reactivate the Catholic Press Association. An organization by this name was formed back in 1889, after the Catholic Lay Congress of that year. Up to 1911, however, nothing of any consequence had come from the occasional meetings of this organization. Catholic press gatherings were held in connection with the national conventions of the Federation of Catholic Societies; but the positive results issuing therefrom were few and were limited to the stimulus derived from meeting fellow workers in the field of Catholic publicity. About all that could be pointed to in the way of concrete achievement was an occasional resolution urging greater support of the Catholic press.

In 1905, a Catholic associated press was formed to supply Catholic papers with various services. This effort met with little encouragement. In 1908, the American Catholic Press Association was formed with a plan of news exchange and an advertising bureau. Eleven publications were represented on this occasion.

The Catholic Press Association, as we know it today, very properly attaches utmost significance to the Columbus meeting in 1911. Its 1960 convention, scheduled for Washington, D.C., will therefore be in the nature of a golden jubilee gathering. In view of the unquestioned progress made by the C.P.A. in the past fifty years, we recall with reverent gratitude the names of those pioneers who played a leading role in revitalizing the organization in 1911. The guiding spirit was the Most Reverend J. J. Hartley, Bishop of Columbus. Surrounding him at that historic convention were a corps of pioneer Catholic journal-

ists of whom the leaders were: Charles J. Jaegle of Pittsburgh; Dr. Thomas J. Hart of Cincinnati; Edward J. Cooney of Providence; Rev. O. T. Magnel of Hartford; Nicholas Gonner of Dubuque (father of the present author); John Paul Chew of St. Louis (later president of the Association), and Claude M. Becker of Brooklyn (another future president). Of that renowned fraternity only Mr. Becker of the Brooklyn *Tablet* is alive today.

The following officers of the C.P.A. were elected at the historic Columbus meeting: Edward J. Cooney of Providence, R.I., president; William A. King of Buffalo, N.Y., vice president; Claude Becker of Brooklyn, N.Y., secretary; Charles J. Jaegle, Sr., of Pittsburgh, Pa., treasurer; Rev. John J. Burke, C.S.P., of New York City, Rev. Edward J. Spillane, S.J., of New York City, and James T. Carroll of Columbus, Ohio, directors.

The Columbus convention established three bureaus: a news bureau, an advertising bureau, and a bureau of information. Arrangements were made for regular news releases from three European capitals and for a weekly news dispatch by cable from Rome. Special effort was made to expand facilities for all types of news gathering as well as to promote the improvement of the publications within the organization to the extent that the limited financial resources of the organization (47 member publications) would permit. The Association was formally incorporated in the state of New York on February 14, 1912.

An Unsympathetic Atmosphere

The climate of those early years of the Catholic Press Association is a bit hard to reconstruct today. Small circulations were the lot of most

Catholic publications; outspoken nationalistic factions divided the Catholic front; outside the Church there was the usual indifference toward Catholic literary productions, to say nothing of the bigotry that had intrenched itself in a few geographic areas and high places. The bulk of Catholic journalists were laymen of decidedly limited means who worked with a zeal and spirit of sacrifice that was met for the most part by neglect when it was not stifled by ingratitude. Disappointed hopes and economic hardships were the common lot of many devoted writers. The whole climate was charged with struggle. On the one hand, Archbishop Ireland was rebuking pastors of souls who did not attempt to put a Catholic journal into every household. On the other hand, the Socialist press was making tremendous gains, especially among workingmen, and Catholics seemed to be unaware of it. Typical of the play the Socialists were making for the sympathy and support of "the common people," was a deck of playing cards circulated by them which portrayed John D. Rockefeller cynically invoking education and prayer:

I love to oil the college wheels
And grease the pulpit stairs,
Where workmen learn to scorn the strikes
And trust to Heaven and prayers.

In a devious world where secularistic voices were leading men astray by sundry paths, the Catholic press was crying almost in vain for a hearing.

It was into such an unsympathetic atmosphere the Catholic Press Association was born. It jogged along in unspectacular fashion until the outbreak of World War I. Then, almost overnight, there came an awakening in the form of a tremendous demand for welfare and charitable work among the soldiers. This demand called into life the National Catholic War Council to which was attached an incidental press bureau. It soon became evident that the bureau was a highly valuable agency. It put before the Catholic readers of the nation the story of what was being achieved by Catholics for national defense and for the nation's morale. What is more, much of the news issued by the Catholic War Council was of interest to secular journalism. Soon the general public came to learn of the contribution to the war effort being made by the country's largest religious denomination. Specialized and detailed articles outlined the achievements of

Catholic patriotism. One might say, therefore, that the work of the Catholic Press Association was somewhat overshadowed at the moment by the achievements of the National Catholic War Council.

NC News Service

When victory came to the American cause in November, 1918, so worthwhile had the news of Catholic activities proved itself, that the Bishops of the United States determined to establish a specifically Catholic news service. It was to augment and complete the work done by the war group and the Catholic Press Association. This important decision was the result of a canvass of the Catholic press situation in the country at large. The new Catholic news service was to be known as the National Catholic Welfare Council News Service. Shortly after its inauguration and at the specific request of the Holy See, the word "Council" was replaced by the word "Conference" in all activities emanating from the Washington Catholic offices.

The new NCWC News Service issued its first release on April 11, 1920, with a score of subscribers. The worth of the undertaking was immediately proven as the list suddenly jumped to eighty-nine subscribers, despite the fact that the rates for the new services had to be doubled. Among the subscribers were six publications in Canada, two in England, one in Ireland, two in the Philippines and one in Brazil. So impressed was Germany with the venture that it soon established its own German Catholic news service, the *Katholische Korrespondenz*.

Much of the credit for this work of the early 1920's must be given to four men: The Most Rev. Jos. Schrembs, Bishop of Cleveland, Ohio; the Most Rev. Wm. T. Russel, Bishop of Charleston, South Carolina, the Chairman of the new Press, Publicity and Literature Department of NCWC; the Rev. John J. Burke, C.S.P., General Secretary of the Council, and Mr. Justin McGrath, who left his post with a West Coast Hearst newspaper with their positive blessing to head the new Catholic newspaper service.

Catholic Press Directory

To return to the Catholic Press Association. By 1922 it had a membership of ninety-nine publications whose readership totalled over six million. One year later the CPA issued its first

Catholic Press Directory which was subtitled: "A Complete List of Catholic Papers and Periodicals Published in the United States." The Directory was compiled by the devoted Joseph H. Meier of Chicago, who at the time was specializing in "Services to Catholic Publications" from his Randolph St. offices. The President of the CPA at the time of this positive forward step was Mr. F. W. Harvey, Jr., of *Extension Magazine*. The first directory listed 251 publications whose readership totalled six and a quarter million. In size 6" x 3", it ran to 104 pages. Thirty-three ads of interested parties helped to defray the printing costs. The introduction to this directory (the first in an unbroken series continued ever since) stated that it was a volume for "space buyers in advertising agencies, sales managers and advertising directors of firms in various parts of the country, editors and publishers of Catholic papers, church supply men and Catholic clergymen." The publications listed had been selected after a national list had been submitted to diocesan chancery officials, and the "Reverend Chancellors OK'd (*sic*) the names certified to as Catholic. All others were dropped." One cannot suppress the observation that way back in 1923, *Columbia*, the national organ of the Knights of Columbus, already had a circulation of over 700,000, and *Extension*, a circulation of over 200,000. Those were phenomenal figures in the Catholic publication field of those days.

The present Catholic Press Directory is published annually by the Catholic Press Association from its offices at 6 East 39th St., New York 16, N.Y., at three dollars per copy. Business Manager for the CPA is James A. Doyle, an enthusiastic and tireless promoter whose efforts are spreading the work of the Association into ever widening fields. At the present time the directory lists 130 North American Catholic newspapers (109 are diocesan) with a circulation of four million readers in the newspaper field alone. Also listed are 473 magazines which accept advertising. This gives a total of 612 publications with a combined circulation of 24 million readers. Certainly this is quite a development since the

days of the first directory with its six million total circulation of Catholic publications.

Although twenty-four million looks like a good circulation figure from almost any point of view, it is a bit sobering to reflect upon the fact that the Catholic population today is well beyond that figure, being generally placed at about thirty-five million. Our Catholic Press Directory, therefore, is telling us that we are reaching only one out of six Catholics with a Catholic newspaper—the cheapest form of publication. It also tells us that we are not reaching all our Catholic people with our Catholic magazines either. One hesitates to think of the consequences of a reading diet which is not leavened and balanced by regular doses of religious literature.

The writer cannot refrain from pointing out the sad fact that so few of our Catholic high school and grade school libraries subscribe to the Catholic Press Directory. This valuable publication would be of great service to Catholic librarians in supplying information relative to Catholic publications of all kinds. It seems particularly pertinent to plead for its wider use among our Catholic literary people.

All Catholics might well ponder at least one service performed by the Catholic Press Association: its unrelenting fight to keep the low-rate mailing privileges for all Catholic publications. These privileges are in constant danger of being lost through the enactment of laws which have a tendency to deprive religious publications of mailing privileges granted their secular contemporaries.

As the Catholic Press Association approaches its Golden Jubilee, the Catholic Central Union of America salutes it as an organization which has rendered yeoman service in bringing the Catholic Church to its position of national prominence. A hearty salute to this pioneer organization which has fused the forces of Catholic publicity, consistently defended the faith against attack, and dispelled ignorance and doubt in regard to Catholic truth. To the officers, members and friends of the CPA, the Catholic Union of America (known best to its older members as the Catholic Central Verein) extends a fervent, *Vivat, Crescat, Floreat! Ad multos annos!*

"Militaristic Germany" – A Myth Exploded

PIERCING A PROPAGANDA PALL

Michael F. Connors—Willow Grove, Pa.

PROBABLY MOST THOUGHTFUL Americans would agree that hostile, sweeping generalizations which associate any national or ethnic group with an unflattering caricature are to be eschewed. Indeed, a proneness to such expressions of intolerance is rightfully interpreted as a hallmark of base ignorance. Our educated classes, in particular, pride themselves on their exemplary behavior in this connection. There has been, however, one very significant exception to mar their record: the Germans. Otherwise intelligent, well balanced, and even learned men and women have been guilty of the wildest, the most infantile racism where the Germans are concerned.

Germanophobia Not Always Fashionable

Germanophobia was not always fashionable in the West. In the nineteenth century intellectuals, impressed by the magnificent contributions to science, scholarship, and the arts by a veritable host of distinguished Germans, took their cue from Madame De Stael who had described Germany as a land of "Poets and Thinkers." Admiration for Germany among the educated classes of America and Britain was never more evident than during the Franco-Prussian War of 1870. Sentiment both here and in England was overwhelmingly pro-German and anti-French at the time. (See William L. Langer, *European Alliances and Alignments: 1871–1890*, Knopf, 1950, p. 9. See also John Gerow Gazley, *American Opinion of German Unification, 1848–1871*, Columbia University Press, 1926, pp. 320–424, and the excellent study by Dr. Manfred Messerschmidt, *Deutschland in Englischer Sicht: Die Wandlungen des Deutschlandbildes in der Englischen Geschichtsschreibung*, Triltsch, 1955, pp. 10, 20, 21, and 32.)

Events after 1914 unfortunately erased any traces of good will toward Germany in the West. The high esteem of the past was transformed by a coldly scientific and systematic propaganda into a frenetic hatred of everything German. One of the worst features of the sinister image of Germany created by all this propaganda was the belief that the Reich had been uniquely aggressive and predatory throughout history. The Germans, the proponents of this myth would explain, have

demonstrated a singular inclination towards "militarism," preferring rigid discipline imposed from without to personal liberty. This theory was revived with telling effect by an entire school of lunatic fringe, Sunday supplement type writers during World War II.

Usually such writers would make much of an alleged tradition of Prussian-German military prowess, the fountainhead of which was supposed to be found in the careers of Frederick William the Great Elector (1640–1688), Frederick William I (1713–1740), and Frederick the Great (1740–1786). It is worth noting that writers with an anti-French bias were once able to utilize the military accomplishments of Louis XIV, Napoleon Bonaparte, and Louis Napoleon as the basis for a strikingly similar myth of French "militarism." No one any longer places much credence in the latter. There is even less justification for tarring Germany with the brush of militarism on the basis of such specious arguments. Only under Frederick the Great was the Prussian army really tested in the field, and even then his battles did not begin to approach in magnitude or destructiveness those of Louis XIV or Bonaparte.

Statistical Evidence

An examination of the available statistical evidence on the comparative warlikeness and addiction to militarism of the European powers since the end of the Middle Ages reveals some astonishing facts. Assuming the validity of the propagandist thesis of unique German aggressiveness, one might reasonably expect that a study of the relevant data concerning army size, casualties, number and magnitude of battles engaged in, military expenditures and so on, would reflect this alleged German iniquitousness. Yet such is very decidedly not the case.

It has been estimated by a careful scholar that there were "about twenty-six hundred important battles involving European states" in the 460 years between 1480 and 1940. Of these, France participated in forty-seven per cent, "Germany (Prussia)" in twenty-five per cent, and England and Russia in twenty-two per cent each. (Quincy

Wright, *A Study of War*, Chicago University Press, 1942) The Prussian record can hardly be described as uniquely warlike on the basis of such evidence! It might also be added that geographic factors, like Britain's insular position and Russia's remoteness from the mainstream of European history during the period, doubtless helped considerably to reduce their percentage of involvement.

Professor Wright offers this further statistical evidence for the same period, that is, 1480-1940:

Of the 278 wars involving European states during this period, the percentage of participation by the principal states was: England, 28; France, 26; Spain, 23; Russia, 22; Austria, 19; Turkey, 15; Poland, 11; Sweden, 9; Netherlands, 8; Germany (Prussia), 8; Italy (Savoy-Sardinia), 9; and Denmark, 7. (*Ibid.*, p. 221.)

In the circumstances, one is compelled to render assent to Dr. Wright's conclusion that "attribution of a persistently warlike character to certain states . . . seems not to have been based upon a comparison of any objective criteria of warlikeness." (*Ibid.*)

The distinguished sociologist and historian, Pitirim A. Sorokin, in his monumental study, *Social and Cultural Dynamics* (American Book Company, 1937, III, pp. 350-352), assembled data proving that historically, of all the nations of Europe, Germany had the lowest percentage of years with war. Spain, Poland, Lithuania, Greece, England, France, Russia, Holland, Austria, and Italy all exceeded Germany in this respect. Sorokin's conclusions are very like those of Quincy Wright above. He writes that "the magnitude of 'militarism' or 'war effort' or 'war burden' shifts from country to country in the course of time. Furthermore . . . there are no consistently peaceful and consistently militant countries." (*Ibid.*, p. 351)

The eminent British military and naval historian, Captain Russell Grenfell, computed the record of numerical involvement in wars by the major European powers in the crucial century between Waterloo and Sarajevo as follows:¹

Britain	10
Russia	7
France	5
Austria	3
Prussia-Germany	3

In the face of such evidence, it seems incredible that any really thoughtful person could still adhere to the old popular superstitions concerning

German "aggressiveness" and "militarism." It might be well, however, further to illuminate the entire question by a brief consideration of the two World Wars of this century, inasmuch as a great deal of the mythology of Germanophobia derives from gross ignorance of the circumstances of these conflicts.

Those old enough to read in 1914 were regaled by the newspaper press with stories of German depravity which seem in retrospect to have been naively crude. That such propaganda was of immeasurable importance in promoting American intervention is nevertheless not to be denied. There is little need to drag out these fantastic stories for refutation once again. They have long since been thoroughly discredited by competent scholars of several nationalities. (The interested reader who wishes to pursue the matter further might profit from an examination of Arthur Ponsonby's *Falsehood in Wartime* (Allen & Unwin, 1928) and James Morgan Read's *Atrocities Propaganda, 1914-1919* (Yale University Press, 1941). Apropos of our investigation of Germany's alleged "militarism" though, we must say something of German military preparedness in 1914, as well as examine the charge of "sole guilt" for the war's causation which was directed at the Reich by her enemies.

Military Prowess

Russell Grenfell has written that "Englishmen of the 1914 generation will recall the then popular view of Germany as the European military colossus, terrorizing other nations by the menace of her huge army." (*op. cit.*, p. 67.) Much the same view soon became prevalent in America because of the influence of Entente propaganda. Yet the simple truth is, as Captain Grenfell points out, that "the pre-war estimates of war strengths of the various armies gave the Franco-Russian combination *an excess* over the German-Austrian combination that varied from 700,000 to 1,200,000 men. . . ." (*ibid.*) Add to this Britain's military resources, particularly her decisively larger navy, and it soon becomes evident that the German military position was far from enviable in 1914.

The able American historian, Harry Elmer Barnes, in what remains to this day the most brilliant study ever written of the coming of the war (*The Genesis of the World War*, Knopf, 1929, pp. 55-56), drew attention to the fact that in the decade before 1914, Franco-Russian arms expenditures exceeded those of Germany and

¹ *Unconditional Hatred*, Devin-Adair, 1954, p. 55.

Austria by about £60,000,000. This is all the more significant when one considers that these comparisons take no account of England's expenditures on armaments during the same period.

Thus one is compelled by the evidence to dismiss forever the fictitious legend of an Imperial Germany alone prepared for waging war in 1914, a Germany armed to the teeth in the presence of trembling, helpless (and, of course, entirely virtuous) neighbors. Rather, as Professor Robert Herndon Fife, Jr., has written (*The German Empire Between Two Wars*, Macmillan, 1916, pp. 73-74):

The picture of Germany as the naughty boy on the international playground was drawn and retouched by the Russian, French and British Press until the popular mind outside of central Europe came to accept it without question. . . . The results of . . . Anglo-French control over news channels were evident in every crisis. Not merely among its rivals, but in every country where German is a foreign idiom, Germany was made to appear as an interloper in international affairs.

German Guilt

To attempt adequately to trace the tangled skein of events and circumstances leading to the explosion of 1914 is far beyond the scope of a brief article. The complex web of pre-war diplomacy has been studied with admirable impartiality by two American historians, Dr. Harry Elmer Barnes in his work already referred to, and Professor Sidney B. Fay in his painstaking study, *The Origins of the World War*, (2 volumes in 1, Macmillan, 1949). With reference to German "guilt" in 1914, Professor Fay concluded that "One must abandon the dictum of the Versailles Treaty that Germany and her allies were solely responsible. It was a dictum exacted by victors from vanquished, under the influence of the blindness, ignorance, hatred, and the propagandist misconceptions to which war had given rise." (*ibid.*, vol. 2, pp. 548-549.)

Dr. Barnes is even more vigorous in his assessment of responsibility. Germany emerges as the least "guilty" power in 1914. Russia, because of her premature and entirely unnecessary mobilization, really precipitated the war, he feels. In this opinion he is at one with Captain Grenfell (*op. cit.*, pp. 72-73). Dr. Barnes' judicious judgement of French responsibility places that nation's leaders at the time in little better light than the Tsar's truculent ministers, while England's Sir Edward Grey is severely rebuked for his determination to

see it through with France whatever the outcome. The German invasion of Belgium, of course, only provided a convenient pretext for a British intervention that had been secretly assured to France years before by Grey.

World War II

The Second World War seems in many respects to have been but a repetition of these earlier circumstances. As in 1914 the story was again circulated that only Germany was "prepared," that France and Britain had "slept" while the Axis powers had feverishly been building up their armies. Winston Churchill contributed much to this legend with his frequent allusions to "unarmed Britain."

In truth, as Mr. Churchill's biographer, Emrys Hughes, has pointed out (*Winston Churchill: British Bulldog, His Career in War and Peace*, Exposition Press, 1955, p. 160), Britain was hardly the "dove of peace among birds of prey." Two years before the outbreak of war Churchill could boast that "money for defense is certainly pouring out in all directions in Britain." Mr. Hughes aptly comments that Britain "... had plunged into the arms race like the Continental nations." (*ibid.*, pp. 160 and 162)

The thesis of an "overwhelming" German armed superiority in 1939 is entirely without foundation in fact. According to Mr. Hughes:²

An official report submitted to the Secretary of the Army of the United States in October, 1947, entitled *Foreign Logistical Organizations and Methods*, exposed the gross inaccuracy of Churchill's figures and charges. The Germans were far from fully mobilized for any protracted war when hostilities broke out in 1939, and British production of airplanes and tanks equalled or exceeded that of Nazi Germany.

Mr. Hughes then gives the actual statistics showing the comparative production of military aircraft and tanks in Britain and Germany for the years immediately before the war. In 1939, for example, Germany produced 8,925 military aircraft to Britain's approximate 8,000. What is more, in the early months of the war British tank production actually exceeded that of the Germans. This hardly supports the myth of "overwhelming" German armed superiority in 1939!

Ironically, the final repudiation of this myth comes from the work of two historians quite warm in their enthusiasm for the Allied cause in gen-

² *Ibid.*, pp. 162-163.

eral and the foreign policy of Mr. Roosevelt in particular:

There can now be little doubt that the Germans in 1939 were far from prepared for a long war on a large scale. Their current war production was inferior to that of the combined British and French and they had remarkably little in the way of reserves. Of the hundred divisions they put in the field against Poland only three were mechanized and none completely motorized. In a word, the Germans were equipped for a two-month *Blitzkrieg*, such as they waged in Poland. They were by no means ready for the type of war in which they became involved.³

We do not, as yet, know as much about the secret diplomacy that produced the holocaust of 1939-45 as we do of that which preceded the 1914 conflict. Indeed, it is doubtful, in the face of the continued reluctance of governments to give scholars access to the pertinent documents, if we ever will. Nonetheless, there is much we have learned despite the "historical blackout," as Harry Elmer Barnes has aptly described it. What we have learned has made an utter shambles of the anti-German propaganda of 1939 which, after all, was only designed to promote American intervention.

To begin with, we now know that the wild, unreasoning fear that Germany had a "timetable for conquest," that there was a German "plot" to "conquer the world," was based on pure fantasy. In the words of an able American historian:⁴

With the passage of the years the texture of these widely propagandized fears is seen to be a shabby fustian. Tons and tons—quite literally—of the German archives, and of their top-secret plans, memoranda, and correspondence fell into the hands of the victors at the end of the war. These documents were winnowed and studied with care for months and months by dozens of investigators in a meticulous search for evidence which could be presented at the Nuremberg trials. After a lengthy and minute ransacking, it transpired that nowhere in these papers was there to be found any evidence of any German plans to attack the United States. Quite to the contrary, the embarrassing fact developed from the secret papers that for many months prior to Pearl Harbor Chancellor Hitler was doing all he could to avoid conflict with the United States!

Not only was America thus in no danger from

Germany but "there is no proof that Britain and France would ever have been attacked if they had not gone to war over the Polish issue." (William Henry Chamberlin, *America's Second Crusade*, Regnery, 1950, p. 93.)

Non-German Guilt

Much has been said and written of German "guilt" in 1939. We might do well to conclude with a few comments about non-German "guilt" in that connection. The moralistic posturing of the West with reference to German claims to the "Polish Corridor" was sheer hypocrisy at best. That the area had been in German hands for long before 1918, had prospered thereby, had a large German as well as Polish population, and that its violent seizure from the Reich by the Versailles dictate had torn Germany asunder, are all matters of record. Let us say at least that the Germans had a "good case" with reference to the Corridor.

What then must we say of the British "guarantee" given to Poland in the Spring of 1939? There is excellent reason to believe that Hitler's determination to force the issue against Poland dates from that time. (Grenfell, *op. cit.*, pp. 86-87.) A bit of realistic reassessment compels one to cast aside the naive belief that an "idealistic" concern for the rights of humanity in general and Poland in particular was the exclusive Allied motivation in 1939.

We now know that the late Franklin Roosevelt, our own president, played a crucial and sinister role in the events that led to the outbreak of war in 1939. Two distinguished American historians, Charles C. Tansill and Frederic R. Sanborn, (see their respective chapters in Harry Elmer Barnes symposium *Perpetual War for Perpetual Peace* already cited, as well as Dr. Tansill's *Backdoor to War*, Regnery, 1952) have established the fact that F.D.R. prodded Britain and France into assuming a belligerent position with reference to Germany. The Allies were promised American support if they went to Poland's defense in a Polish-German war. At the same time they were threatened that they could not, in future, expect American support if they did not stand up to Hitler at this time. The sources of this information are the diaries of the late Secretary of Defense, James V. Forrestal, and documents taken from the archives of the Polish foreign office by the Germans in 1939. The authenticity of the latter documents—long dis-

³ William L. Langer and S. Everett Gleason, *The Challenge to Isolation, 1937-1940*, Harper, 1952, p. 166.

⁴ Frederic R. Sanborn, "Roosevelt Is Frustrated In Europe," in Harry Elmer Barnes, *Perpetual War for Perpetual Peace*, Caxton, 1953, pp. 191-192.

puted by ardent apologists for Mr. Roosevelt—has been definitively verified by M. Lipski, Poland's pre-war ambassador to Germany!

Thus a purely German-Polish dispute of a local nature, which undoubtedly could have been settled in a quiet, amicable manner, was transformed by gratuitous American meddling into a catastrophic war of global proportions. Why Mr. Roosevelt essayed this terrible role at one of history's great and portentous turning points, I shall not attempt to say at this time. Suffice it to say that his evident lack of statesmanship may well have earned him the unenvied reputation of being history's most malignant personality, what-

ever his intentions may have been. If this judgement seems harsh, consider the changes which World War II brought about in the international power alignment. Certainly, Russia, firmly ensconced behind the "Iron" and "Bamboo" curtains, can have no reason to complain of the short-sighted Rooseveltian policy of destroying Germany, Italy, and Japan as prime factors in the world power equation. It is one of history's tragic ironies indeed that a war waged ostensibly on the Allied side to bring an end to "German militarism" eventuated in the rape of half the globe by the most repulsive military despotism in the annals of mankind.

The Background of Bolshevism

PRE-REVOLUTIONARY RUSSIA AS DEPICTED BY CHEKHOV AND TOLSTOY

Liam Brophy, Ph.D.—Dublin, Ireland

WHILE LITTERATEURS ARE commemorating those eminent Russian authors, Chekhov and Tolstoy, attention will be directed mainly to the literary excellence of their stories and dramas, and to the vivid and realistic manner in which they depicted life in nineteenth century Russia. Our attention will be directed to the skill in which the banalities and barrenness of the upper classes are contrasted with the almost animal patience and endurance of the serfs. To sociologists Chekhov and Tolstoy are of even deeper interest. They help us to understand the growing resentment of the working class, and how the Communists used that resentment to provoke an explosive Revolution which shattered the whole ancient order. Chekhov (1860-1904) conveyed in a masterly way the dullness of the moral dead end into which the upper class of Russia had drifted. His plays, *The Seagull*, *Uncle Vanya*, *The Cherry Orchard* and his lesser known short stories became famed for what came to be known as the "Chekovian effect." In them we find characters chatting away rather aimlessly, apparently indifferent to the effect of their words on the other rambling characters. The main theme of their monologues is the futility and boredom of existence.

The Brittle Upper Crust

This effect was not due to lack of craftsmanship. Quite the contrary, it was achieved with much literary labor and technique. The general

effect is rather like one of Picasso's paintings. There are masses of irrelevant, uncoordinated pieces to convey the disintegration of modern society in which men move about as isolated pieces, incommunicable and lonely, bound neither to God or their fellowmen. The bourgeois society of Chekhov's plays is composed of weary, amiable, spineless folk boring themselves to death by endless games of *vindt*, a form of bridge, and never seeking to ask by what labors their leisure and luxuries are bought. In *The Three Sisters* Andrey Prozorov blazes out: "People here do nothing but eat, drink and sleep . . . and just to introduce a bit of variety into their lives, so as to avoid getting completely stupid with boredom, they indulge in their disgusting gossip, vodka, gambling and lawsuits. Their wives deceive their husbands, the husbands lie to their wives, and pretend they don't see or hear anything. And all this overwhelming vulgarity and pretentiousness overwhelms and crushes the children, an puts out any spark they might have in them, so they, too, become miserable, half-dead creatures, just like one another and just like their parents."

By temperament Chekhov himself was a pleasant, cheerful man. The melancholy that broods over his work was therefore deliberate. He set out to depict the upper strata of Russian society, and he showed us a world without grace, that is, a mean and sordid world, without love or laughter. Tolstoy said of him that he was like a

photographer, depicting life in sharp black and white, but mostly black. By critics he is hailed as the supreme realist portraying society just as it was, and not as seen through a temperament.

The Universality of Tolstoy

Tolstoy (1828-1910) depicted all classes of society, though he was increasingly drawn towards the peasants whom he came to admire and love. No one was more competent than Count Leo Tolstoy to depict the whole of nineteenth century Russian society. He was born into the upper class, with vast estates, and hundreds of serfs. He moved in the highest society of Moscow and St. Petersburg, where his literary fame gained him entrance to the drawing rooms of the most aristocratic families. But being great in heart and genius, he turned from it with disgust, lived and worked among the peasants, and sold almost all his property to help them.

With laudable hyperbole Tolstoy has been called the most natural Francis who ever lived. He preferred poverty and simplicity to the luxury and complexities of society. He was an ardent peacemaker; he loved the poor and underprivileged ardently, and helped them in their distress. But there was in him a Luciferism, an unfathomable pride, for there was nothing outside him to which he bowed. And since humility is the foundation of the virtues, he remained the Franciscan *manquè*, the fallen Seraph. What concerns us here are the reasons for his scorn of Russian bourgeois society and his unfaltering compassion for the serfs.

There was no artistic pose in Tolstoy's predilections. When he was still a teen-ager at Kazan University, he studied philosophy deeply, not according to the curricula, but as his taste and instincts led him. Rousseau, the master of the simple life, fascinated him and infected his own philosophy. He was attracted to the notion of the natural goodness of man grown evil and corrupt through civilization. In the midst of his studies he returned to his patrimony at Yasnaya Polyana, to devote himself to the welfare of the serfs. He explained his generous motive in *The Morning of a Landed Proprietor*: "I made a decision on which the whole of my life was to depend. I was leaving the university in order to devote myself to country life because I felt I was born for that. . . . Was I not directly bound by sacred duty to care for the happiness of the seven hundred souls for whom I was to account

one day before God? Would it not be a sin to abandon them to the arbitrary will of bailiffs and stewards for reasons of my own pleasure and ambition? And why should I seek a sphere to do good when I can discover such excellent opportunities near at hand?"

Experiment in Pity

Tolstoy's first effort to contact the serfs was a humiliating failure. They had been ground down too long to believe that their young overlord was interested in their welfare. They suspected some ruse in this novel approach and scorned his advances. Crestfallen, he fled to Moscow, and immersed himself in the gay life of the city, and "the drunken, corrupt life of society." All the while his genius was ripening within him, even as the divine discontent was filling him with unrest. His mind was recording the ways of those social parasites who lived on the sweat of the poor, and he would later describe them with merciless accuracy for all the world to see.

He began to find Russia repulsive. In a letter to his sister he wrote: "If you had seen, as I did in the course of a single week, how a lady beat her maid with a cane out in the street, how a police officer sent word to me that I was to make him a present of a load of hay or he would not allow my valet to remain in town, or how under my very eyes some officials beat a seventy-year-old sick man half to death because one of them had been tripped up by him, or how my bailiff, in an effort to please me, punished a delinquent gardener by not only flogging him but also forcing him to walk barefoot along with the sheep over a field of stubble so that his feet were all cut—if you had seen all this and looked into other abysmal depths as well, you would believe me when I tell you that for me life in Russia is a constant, unending grind, a struggle with my emotions. . . ."

Thoroughly disgusted with the soft, emasculated society of the leisured class, Tolstoy joined the army in the Caucasus in 1851. At the outbreak of the Crimean War he took command under Prince Gortchakov and fought at Sebastopol. The discipline and leisure of camp were precisely what he needed to stimulate his innate genius and give it opportunity for expression. He began a series of short stories and war reports from the scene of fighting. From the very beginning he made use of a new literary technique—that of unravelling the inner states of his characters, of

"psychological eavesdropping," which was later to become a commonplace of fiction. It created a new era in Russian literature, and Tolstoy's originality and genius were instantly hailed by the literary journals of Moscow. Tolstoy's ready compassion went out to the common soldiers, even as his wrath was kindled against the criminal follies of war. All that he saw and experienced was to be woven into his masterpiece, *War and Peace*.

The Treason of the Clerks

When he returned from the Crimea, Tolstoy found himself idolized by the social and literary world. But he was now confirmed in his hatred of the idle rich and the literary poseurs. The problem of social injustice became almost an obsession. He asked himself and others by what right the landowners enjoyed the labor of the peasantry. What had they done for these people? What were the scholars, the writers and journalists doing? And why should millions of Russians live in slavery, poverty and ignorance to provide food and drink for all those useless people? These were questions that the Russian philosopher Berdyaev was to repeat after the Revolution! In Tolstoy's own vehement words, the words of a consummate master, we have the most tragic *trahison des clercs* of all time, revealed in the betrayal of the Russian peasants by their educated overlords.

He returned to this topic many times in his writings. When he saw Marxism arise, he was very agitated and distressed, knowing full well it would be more tyrannical than the regime it sought to overthrow. He saw, too, that the intelligentsia had nothing with which to oppose it. In an article, *School Holiday*, he attacked "the intellectuals who look down . . . on 'the people' . . . and 'consider the peasant a 'lower order of being.' " "And how do they," he asked, "these educated persons celebrate the University's holiday (the traditional St. Tatiana's day)? (They) . . . can think of nothing else to do than for hours on end to eat, drink, smoke, and bellow nonsense . . . Worst of all, the people who do all this are so befogged by their own conceit that they are not able to distinguish between good and evil, the moral and immoral."

Emancipation of the Serfs

The death of the tyrannical Tzar Nicholas I in February, 1855, and the accession of the liberal-

minded Alexander II, created a new era in Russia, in which the more intelligent among the upper class worked towards a better understanding of the working class and for an amelioration of their conditions. The reign of this reforming Tzar, who was assassinated in 1881, was an age of great literary achievement, the Golden Age of the Russian novel, and the novel, especially with Tolstoy, became a powerful means of social propaganda. Nor was Tolstoy's work on behalf of the underprivileged limited to his literary output. On February 16, 1861, the Tzar signed a manifesto proclaiming the emancipation of the serfs. It ended: "Shield yourselves under the sign of the Cross, O Orthodox nation, and together with us invoke a Divine Blessing on your free labor, the guarantee of your domestic felicity and social well-being."

Tolstoy was appointed official mediator between the landowners and the peasants. He discharged his office with justice, inspired by charity towards the peasants. A short time previously he had formed a school for the children of the serfs, which flourished magnificently under his personal care and tuition. He found the work pure joy. His little pupils loved him and learned quickly under his kind guidance. In September, 1863, he was visited by the U.S. Consul, Mr. Eugene Schuyler, who secured a good selection of American educational methods, which Tolstoy later adapted when he composed his primers and school readers. In this as in other efforts to help the peasantry, Tolstoy was deeply interested in American methods. Thus he was very much impressed by Henry George's *Progress and Poverty*, with its proposals for a single state tax on land as the best way of removing the inequalities between peasants and landowners.

Justice and Charity

As Tolstoy labored to gain social justice for the peasants of Russia, he was infuriated at the occasional show of ostentatious philanthropy on the part of the wealthy. An entry in his diary in June, 1891, reads: "The children sometimes give the poor some bread, sugar or money, and are pleased with themselves . . . believing they have done something good. Children do not know, they cannot know, where the bread and money come from. But grown-ups should know and understand that there can be no good in taking from one to give to another. Yet there are many grown-ups who do not understand this."

When a terrible famine broke over Russia in that year, Tolstoy and his family worked heroically for the relief of the unfortunate victims. He sent out appeals through the newspaper and collected 13,000 rubles in two weeks. His diary records that within a space of two months he had been responsible for the opening of 187 can-tees in which 10,000 persons were fed, the collection of 141,000 rubles, as well as the distribution of large quantities of food, clothing, firewood, seed and horses. The government's part in this was the dispatch of spies and agents to watch him and his helpers at work—for a man with such large compassion on the multitude, the serfs of yesterday, was suspect, and in the molish eyes of officialdom must necessarily be a revolutionary.

In actual fact, Tolstoy distrusted the revolutionaries. His daughter, in her biography of him, states: "Tolstoy was never attracted by the revolutionary tendencies of those times. Even during the liberation of the serfs his approach was his own; he did not share the general liberal attitude. The revolutionaries considered the people ignorant masses who could be roused against their oppressors—the Russian government. The words 'people,' 'people's' on the lips of those who had no conception of the essential being of the Russian people only irritated Tolstoy. He lived with the people, ignorant, poor and oppressed; he knew them, he learned from them, and in them he sought support for his own growing consciousness of Christianity. In the peasant he sensed a spiritual power, a true faith, a beauty, from which he drew sustenance."

Tolstoy envied the religious faith of the peasants which sustained them through all hardships and perils; but he was too deeply encased in his proud rationalism ever to penetrate to the core of their belief. Then he did what Luther and others have done who found Christianity too hard—he devised a Christianity of his own based on Christ's counsel "that you resist not evil." Though he did not aim at making a creed or of starting a social reform movement, he had many adherents, some of whom suffered exile and death in following his counsel to resist conscription. He was a moralist in whom there was no trace whatsoever of the mystic. Indeed, as his remarkable and autocratic book, *What is Art?* shows, he had utter contempt for all that was above reason.

The Intolerable Dilemma

Towards the end of his life he grew more uneasy with his own position. The disparity between his life of comfort and security, and the misery of millions of Russian peasants tormented him. To ease his conscience he gave his wife power of attorney to conduct all matters relating to his property, including copyright of his works written before 1880. He liquidated his holdings in Samara, sold his horses and cattle and rented the land. His growing resentment with the inadequacies of the Orthodox Church vented itself in bitter and blasphemous articles which resulted in his excommunication. His home life, which had once been so happy, became intolerable on account of his post-conversion attitudes to life. Unable to endure the tension, he fled from Yasnaya Polyana on the night of October 28, 1910, without any aim other than escape. He became too weak to proceed further when he reached Astapovo, and he died in the stationmaster's hut there on November 7. He was buried on his estate without Christian rites, while a host of peasants gathered there to sing "Eternal Memory."

History is full of tantalizing "ifs." If, for instance, as Pascal pointed out, the nose of Cleopatra had been an inch longer, the history of the world would have been different. The history of our world would certainly have been very different if Tolstoy had read Thomas of Celano's Life of St. Francis in his impressionable youth, instead of Rousseau. He would have recognized in the Poverello a kindred soul, and would almost certainly have been drawn to follow his example. Lenin said, in one of his lucid moments on his death-bed, that what was needed to save Russia were ten St. Francis' of Assisi instead of his legion of destroyers. He rightly divined that the Franciscan spirit would have been acceptable to the vast majority of the Russian people, especially the peasants. Tolstoy, who had most of the Franciscan virtues, but not humility, would have been admirably suited to bring the seraphic spirit to his people. Instead of the violent, atheistic Revolution, there might have been a peaceful Christian renaissance in Russia, and the world might have been spared the horrors and miseries imposed by Communism. Tolstoy's *Weltverbeserungswahn*, as he humorously called it, might have been a realized dream of a world-wide dominion of Christian love.

Warder's Review

Will Federal Aid Help Education?

FOR YEARS THIS JOURNAL, as the official organ of the Catholic Central Union (Verein), has opposed Federal aid to education *in principle* on the ground that such aid must inevitably lead to Federal control of education—an undesirable condition, certainly. Implicitly this stand allows for situations where the granting of Federal subsidies may be advisable as an expedient, e.g., to meet a crisis which is beyond the resources of some individual state or states. Thus the CCU expressed its position in an official *Declaration of Principles* at its 1949 convention in San Francisco: "Federal subsidies, if found to be necessary to overcome pressing financial needs existing in some states, should not be made a matter of general policy by including states not in need of aid. Moreover, if such aid is imperative, it should not be of a permanent character, but rather a measure of emergency and temporary relief."

Education in the United States today, we are given to understand, is in a state of crisis. We allegedly are crippled by an acute shortage of teachers and classrooms in our primary and secondary systems. Does this situation warrant Federal subsidies? The correct answer can be given only on the basis of pertinent facts. Of course, if we will have succumbed to the persistent propaganda barrage of some of our educationist groups, we will enthusiastically endorse any and all types of Federal aid on the assumption that there is nothing wrong with education in the United States which cannot be corrected with dollars, provided there be enough of them. This is the propaganda line. What are the facts?

The important facts and factors in the case are highlighted by Rev. William O'Brien, S.J., in the Georgetown University *Alumni Magazine* under the caption "Alms and the Man." In the first place, as Father O'Brien demonstrates, what the Federal Government is being asked to support is really not education at all but a modern perversion of education—an obsession with "method" courses which precludes any serious study of history, mathematics, languages, etc. (In one state 60 per cent of the school principles have their degrees in physical education!) According to Admiral Rickover, there are an estimated 200,000 to 300,000 instructors in "frill and fun" subjects. The elimination of such courses would

automatically mean more dollars for sound education in terms of teachers' salaries.

Similarly, if credit courses in social contacts, flycasting, stagecraft, home furnishing, etc., were removed from the curriculum, the allotted time could be given to the presently displaced "hard courses." As it is, our students require more years of school attendance to achieve a given academic level than do their counterparts in other advanced countries. We are told that seventeen-year-old children in some European countries, after ten years in school, achieve a level in basic subjects which American students reach only after two years of college. "Of course, school days are longer and vacations shorter. In Denmark children attend class 280 days a year as compared to 180 in America... By adding five weeks to the school year and one period to each day, the American 12-year system could easily be reduced to 10 years. This would save two classrooms out of every 12, and would increase the teacher output by 15 per cent."

Another pertinent factor is the accuracy of the estimates of teacher and classroom shortages. Estimates of the latter have varied in the past five years from 140,000 to 600,000. In 1954, the U.S. Office of Education placed the deficiency at 370,000, and predicted a need of 470,000 by 1959. Today's estimate is 140,000.

Also noteworthy is the variability in the classroom shortages among the states: Minnesota reported a shortage of 4,174 classrooms, while Wisconsin's modest estimate was 379. One of the reasons for this variability is the identification of a "want" with a "need" in some states. The teacher-pupil ratio is the basis of computing the shortage. Some superintendents predict their deficiencies on an assumed necessity for a teacher pupil ratio of 1:25; others are not disquieted if one instructor handles 30 children. Thus, "a stroke of the pen which writes 1:26 instead of 1:30 as the required teacher-pupil ratio, will immediately create a teacher shortage of 221,000 for 1970!"

These and other practices of the conjurer's art, used to haunt the public with visions of portentous school needs, prompt Father O'Brien to comment: "Briefly, then, the distressing account of school 'needs' presented by educationalists is too synthetic, compounded from too many con-

flicting reports, premised on by too many indemonstrable principles, grounded on too many sliding scales, buttressed by too many manipulatable formulae to merit certification and justify any grandiose plan to purchase relief with Federal dollars."

Recourse to Federal aid for anything calls for caution against the common misconception that the monies advanced are given by "some magnanimous donor from outer space." Actually Federal subsidies, no less than those from state and municipal governments, come from the taxpayers. Moreover, it usually costs the taxpayer more to finance a project if the central government disburses the funds because "dollars invariably lose weight on their round-trip to Washington where the political brokerage of the bureaucrats is deducted."

Educational subsidies from Washington, even on an emergency basis, always pose the danger of Federal control of education. Local control makes it possible for people to limit school abuses by their command of the purse strings.

The case against Federal aid to education in the context of existing abuses and dangers is a most formidable one. "It is," as Father O'Brien concludes, "no mean or penurious spirit that prompts a stern counsel against most of the current proposals for Federal grants to the schools, but rather the same virtue of prudence that keeps the family checkbook out of the hands of a wastrel son and hides the key to the wine cellar from a drunkard."

"Establishment" in the U.S.

A PUBLIC MEETING OF PROTEST was held on December 22 in Port Washington, Long Island, as a reaction to a decision of the local School Board to discontinue the use of the Lord's Prayer at high school assemblies. More than 250 residents attended the meeting. While a few persons sustained the Board's decision, the majority asked the Board either to rescind or reconsider its action.

The following day the Board announced that "it was always interested in the reflection of the thinking and feeling of the community," and that it would "seek further pertinent information having a bearing on the question." Eugene H. Worchester, president of the Board, explained that the Lord's Prayer had been discontinued because

the Board decided that the recitation of sectarian and denominational types of prayers in schools was not in conformity with the law. He stated that the Board had been considering the Prayer since September, when questions were raised by students and taxpayers concerning "the propriety or legality of its usage." A moment of silence will be substituted for the Prayer which had been used in the district for many years.

The action of the Board of Education in Port Washington calls to mind a recent statement of Erik von Kuehnelt-Leddihn in *The Catholic Chronicle* of December 25: "I cannot forget the angry reaction of certain non-Catholics each time I mention that an 'Establishment' exists after all in the U.S. Witness the discrimination in favor of that privileged group, the members of the HACA, the Holy Agnostic Church of America, whose children get the entire intellectual-spiritual fare desired by their parents served up tastily in the public school."

Unsatisfactory Steel Settlement

THE REACTION OF THE DAILY press to the settlement of the steel strike was one of general dissatisfaction. Although the new contract represents a victory for labor, publications which consistently espouse the cause of labor, no less than those which usually side with management, were highly critical of the settlement. The reason? Because the wage increase granted to steel workers—higher than that demanded by the unions last July—will inevitably cause a significant rise in the price of steel and thus touch off another inflation spiral. There had been hope for a settlement that would not have endangered the stability of our national economy, already embattled by increasingly brisk competition from foreign markets.

Adding to the general dissatisfaction were the obvious political overtones related to this election year. The Administration has been accused of political opportunism, seemingly not without good reason. In the dramatically sudden settlement of the industry's longest and most expensive strike, Vice President Nixon, almost certain to be the Republican presidential candidate next fall, was cast in the role of the hero. When the strike settlement was announced, management promised that there would be no rise in prices of steel. The press could not help but be skeptical. "For how long," it asked, "until after the election?"

(Continued on p. 347)

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

The Popes on the Catholic Press

Weapons of Truth and Love

TECHNICAL IMPROVEMENTS in the Catholic press are desirable, for the secular press often attracts more readers because of technical superiority. However, your main purpose is to serve as weapons of truth and weapons of love. Much harm has been done by printed matter, especially under the guise of an attractive mixture of the serious and the profane. Furthermore, a certain segment of the press sins against truth and charity, lying to inspire hatred, and attacking Christ and the Church while pretending to solve problems for the worker and the defenseless. Yet, you must practice "truth in love," even in polemics. (From an address May 4, 1959, by Pope John XXIII to Italian Journalists)

Duties of the Press

We must urge to careful, exact and prudent presentation of the truth those especially who, through the books, magazines and daily newspapers which are so abundant today, have such a great effect on the instruction and development of the minds of men, and especially of the young, and play such a large part in forming their opinions and shaping their characters. These people have a serious duty to disseminate, not lies, error and obscenity, but only the truth; they are particularly bound to publicize what is conducive to good and virtuous conduct, not to vice.

We must fight immoral and false literature with literature that is wholesome and sincere. (From *Ad Petri Cathedram*, July 3, 1959, Pope John XXIII)

The Reason for the Catholic Press Today

The Catholic press exists today, above all, for an action of presence and testimony. Its presence must be active, intelligent and alert in respect to the innumerable problems posed by present-day life, so that it may give them an interpretation according to the valid criterion of the eternal truths which reflect upon time. The Catholic journalist does not follow the changing caprices

of public opinion and even less orients them according to his own pleasure.

Referring to the dignity of the mission of Catholic journalism, which must be evident in external forms. . . .

We refer to the style which is proper to a Catholic newspaper . . . a style which is always transparent even when it assumes a belicose tone, a style characterized by truth, charity, respect for the erring and a gentlemanly and dignified vocabulary.

Render good service to the word of God, making it resound in all its beauty and newness, without impoverishing it or altering it, but rendering it vital and attractive. What honor, what merit before God and man! (From an address by Pope John XXIII to Italian Catholic journalists)

Promoting Genuine Values

It is your task, gentlemen, to consider contemporary society in all its activities and to select that which seems to you worthy of interest. Why do people so often forget the value of a hidden faithfulness to daily duty, of a scrupulous respect for honesty and the reputation of others, of a constant devotion to the service of an ideal of justice and charity? Work with a just and loyal conscience, with a concern for uncovering and publishing whatever will serve the cause of truth and promote genuine and universal human values. (From a message by Pope Pius XII to the Congress of the International Press Association of Latin Countries, 1956)

The Efficacy of Timely Publications

An equally useful service is the dissemination of timely publications. It is scarcely necessary for us to dwell at length on this point, for everyone knows how effectively newspapers, magazines and reviews can be employed either to present truth and virtue in their proper light and inculcate them deeply upon men, or to expose fallacies masquerading under the guise of truth, or to refute certain false opinions which are hostile to religion, or which do great spiritual harm by distorted presentation of vexed social questions. Hence we warmly commend those Bishops who

interest themselves in the widest possible distribution of printed works of this sort which have been carefully edited. Though much has already been done in this regard, much remains to be done. (From *Evangelii Praecones*, Pius XII, June 2, 1951)

Dignity and Courage Within the Catholic Press

In all it is and does, the Catholic Press must set up an insuperable barrier to continuous retreat, to the dissipation of conditions fundamental to healthy public opinion. It must consolidate and reinforce that which remains. Let the Catholic Press gladly renounce the vain profits of a vulgar interest, of cheap popularity; let it know how to maintain its dignity with energy and pride; beyond the reach of all direct and indirect attempts at corruption; let it have the courage—even at the price of financial sacrifice—to banish mercilessly from its columns any advertisement, any item of offense to faith or honesty. If the Catholic Press does this, it will gain in intrinsic worth and end by winning esteem and, therefore, trust. It will justify the oft-repeated slogan, “a Catholic paper in every Catholic home.” (From a message by Pope Pius XII to the International Convention of the Catholic Press, February 18, 1950)

On the Journalist's Respect for the Church

Finally, we should like to add a word regarding public opinion within the bosom of the Church (naturally, with respect to matters left to free discussion). This can surprise only those who do not know the Church or know her only poorly. Because the Church is a living body, something would be wanting in her life if public opinion were lacking—and the blame for this deficiency would fall back upon the pastors and the faithful. Here again the Catholic Press can render useful service. To this service, however, more than to any other, the journalist must bring that character of which we have spoken. This character consists of unalterable respect and deep love toward the divine order; that is to say, in the present case, toward the Church as she exists, not only in the eternal designs, but as she actually lives here below in space and time—divine, yes, but formed by human limbs and organs.

If he possesses this character, the Catholic

writer will know how to guard himself against mute servility as well as against uncontrolled criticism. With a firm clarity he will contribute toward the formation of a Catholic opinion within the Church, above all when, as is the case today, this opinion vacillates between an illusory and unreal spirituality, and a defeatist and materialistic realism. Keeping itself afar from these two extremes, the Catholic Press must exercise among the faithful its influence upon public opinion within the Church. It is only in this manner that it will be able to avoid all the ideas which are false by excess or defect regarding the role and possibilities of the Church in the temporal order, and in our days particularly, on the social question and the problem of peace. (From a message by Pope Pius XII to the International Convention of the Catholic Press, Vatican City, February 18, 1950)

What the Catholic Press Should Mean To You

The importance of the Catholic Press is not yet understood. Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is something new, and that in the past souls were saved without troubling themselves about reading. Those short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere, and that in consequence the antidote of a good press was not equally necessary.

It is not a question of the past. We are not living in the past; we are living today. It is a fact that Christian people are corrupted, deceived, and poisoned by impious reading. *In vain will you build churches, preach missions, found schools; all your works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapon of a press that is Catholic, loyal and sincere.*

To be a Catholic, to call oneself a Catholic, nay to belong to Catholic organizations and associations, and at the same time to be indifferent to the interests of the Catholic press, is a patent absurdity. (From a message by St. Pius X)

Note: The foregoing excerpts were supplied by the Catholic Press Association from its own collection of papal documents, from the N.C.W.C. News Services, and from *The Pope Speaks*, Washington, D.C.

The Asian and African Laity

THE ENCYCLICAL *Princeps Pastorum* (The Prince of Shepherds) of Pope John XXIII, dated November 28, 1959, deals not only with the formation of a local clergy in Asia and Africa, but with the formation of the local laity as well. It is all the faithful who make up the church, and while it is comparatively easy to change the human composition of the Teaching Church—Bishops and clergy—from being drawn from foreign missionaries to being drawn from the converted peoples themselves, there is both a special need and a special difficulty about the formation of the local laity, where the Faith is only one or two generations old.

South America provides a striking illustration of how long it can take for a converted people to produce a local clergy, where for nearer three than two hundred years this Spanish Empire remained singularly dependent upon the Spanish Church. South America has illustrated how closely interrelated a good local clergy and a good local laity are; how many strictly Catholic homes there have to be as a reservoir from which the religious vocations are to come. But the Church in Asia and Africa of the twentieth century is not the religion of colonial Powers; and even where it was, there are a good many cases that can be pointed to—Goa is perhaps the most striking—where the Catholic Faith was, all the same, fully and ardently embraced by the local people. But the twentieth century is an age of ideology as previous centuries were not, and no part of the Holy Father's encyclical is of more central importance than the warnings he gives to the lay Catholic in the new states. The layman there is urged to be careful of the political ideologies which are so ready to give him his moral and intellectual information. Communism, of course, is ruled out, because of its false teaching about man and its disregard of the natural law and the human right to own productive property. But the nationalist and democratic ideologies in places like Indonesia, which are not Communist, can nevertheless lead men far astray from the balance of the Catholic Faith, and from the Christian's preoccupation with eternal life. The Holy Father is warning the local laity that, while they must rightly concern themselves with urgent public questions which affect the organization of peace and plenty, religion exists in its own right,

and is a relationship of man to God as well as to his fellows, and not something to be accepted and recommended for its social consequences.

Nothing is more familiar in the history of the Church, from her beginnings in the Roman Empire, than the hostility of governments who do not like their subjects to acknowledge any other authority beside their own. The institutional structure of the Church and the authority of the Holy See, which have preserved the Church's unity and safeguarded her doctrine from heretical distortions, are also a stone of offense to ambitious governments, exactly in proportion as these are ambitious to control the moral and intellectual formation of their peoples.

A fervor for nationalism and democracy is very effective in securing the transition from colonial dependence to independent statehood; but it is no guarantee of national unity once the colonial Power has conceded independence. The democratic principle can easily prove destructive, and so can nationalism, for both can be invoked by geographical parts against the whole, especially where the whole is a political unity derived solely from the boundaries of a British or French colony. Local tribes and local elections can easily confront the central government with the kind of claims that they themselves make against the Europeans, asking the question: "Why should we be ruled by you, when we would prefer to rule ourselves?" Wherever this danger is present, the answer of the central government can only take one form—to inculcate and stimulate a common loyalty in which the various tribes and peoples can unite, and it is as yet quite uncertain how far this is compatible with the liberalism, the full freedom of individuals and groups to find and proclaim their own beliefs, which the world expects the new states to take for granted as a postulate of civilized society.

Asia and Africa can derive all the benefit from the long experience of the Church in Europe, from the invention of the seminary system at the Council of Trent; and these new countries can hope to avoid the main weakness of Counter-Reformation Catholicism—the failure of the Holy See to keep in its own hands the selection and appointment of Bishops. The Catholic sovereigns retained or secured that essential choice for themselves and the effect of putting the priests in the countries ruled by Bourbons and Habsburgs so firmly under

their Bishops was to put them, at one remove, under the temporal rulers. The resulting debility of the Church should not be repeated in Asia and Africa, where we can be sure the Bishops will be chosen by no power but the Holy See itself, and by no test but merit. Here the essential thing is that the field of choice shall be as wide as possible, which means a numerous local clergy.

But the weakness in Counter-Reformation Europe, down to the French Revolution, was much greater than it would have been had the laity been better educated in their religion. The Church was concerned to train priests more thoroughly than they had ever been trained, to make them members of a learned profession and accordingly as entitled as doctors or lawyers to tell the layman, who had not qualified, to keep quiet and listen to those who had. And the laity

for the most part were perfectly content not only to leave theology to the clergy, but to go beyond that and to leave all apologetics to them as well. When the rationalist attack came, in the eighteenth century, the Church lost the mind of educated Europe because her theologians could not write and her writers could not argue. A few exceptions, like Chateaubriand, showed by the immense welcome given to their work how great was the void they were trying to fill. There was some recovery in the nineteenth century, but we may detect a recognition of the lesson learnt in Europe in the resolve of the Holy See that the native clergy shall be properly supported by an interested and educated lay opinion, of men who will do more than fulfill their duties while nourishing their imaginations from purely patriotic or other secular sources.

The Tablet, London, Dec. 5, 1959

The Lay Apostolate Extolled

ONE OF THE STRIKING characteristics of the Church in our mid-twentieth century is the manner in which it turns to the laity for vital assistance in carrying out its divine mission.

The reason for this is found in the character of our times. Our age protests that it is becoming ever more Christian, but actually it continues to bar Christ from those areas which it regards as most important—from the shop, the factory, the halls of government, the circles of finance and industry, and even from social and recreational undertakings. The Church argues correctly that if these spheres are to be restored to Christ, to whom they rightly belong, the effort must be made principally by those who have access to them, and who can impregnate them with Christian thinking through example rather than words.

Reference to a situation that has received much publicity in recent years will make this clear. I refer to the so-called priest worker movement in France. After the war a group of French priests, conscious of the inroads of Communism among the common workers, decided to don working clothes and find employment as ordinary laborers in the factories. After a thorough examination of the experiment, Pope Pius XII, issued a report, which Pope John XXIII repeated but recently. Both Pontiffs were aware of the danger

that Marxism posed for the workers, and they were deeply concerned for their welfare. But they have insisted that the task which the worker priests set for themselves in the factories is the responsibility of lay apostles.

One of the most serious flaws in the priest worker movement is precisely its implicit denial of Catholic Action and the lay apostolate. It is a refusal to grant the lay apostle the dignity and responsibility that belong to him.

And what, we may ask, has been the response of the laity to the Church's invitation to assist? We know that in our own country it has been magnificent. There is no diocese or parish in which zealous lay men and women have not stood up and asked to be counted, and to be enrolled in the lay apostolate. And the results have been wonderful to behold. The voice of the Church enjoys respect; the forces of secularism have met their match; and everywhere a harvest of good works has sprung into being. Nor is it idle to add that innumerable souls have been saved by reason of this splendid reaction of the laity to the Church's plea.

MOST REV. JOSEPH M. MARLING, D.D.*

* Excerpt from sermon preached at investiture of Knights of St. Gregory, Moberly, Mo., Nov. 8, 1959.

SOCIAL REVIEW

Interracial Justice

A REPORT FROM CHICAGO announces the establishment of the National Catholic Conference for Interracial Justice. The leaders of this newly formed organization are pledged to "meet the challenge of interracial relations in the life of the Mystical Body, and in our communities here and in other parts of the world." The Conference owes its origin to leaders in the interracial council movement. Thirty-nine local councils will maintain their self-rule.

The first chairman of the new Conference, which will open a national office some time in 1960, is Dr. John J. O'Connor, professor at Georgetown University. The executive director will be Mathew Ahmann, now assistant director of the Chicago council.

Catholic, Protestant Historians Meet

A JOINT MEETING OF Catholic and Protestant historical societies during the Christmas holidays proved to be a very happy and beneficial experiment. Delegates of the American Society of Church History, composed of professors of Church history at Protestant theological schools, and representatives of the American Catholic Historical Association met in several interesting joint sessions. The idea for this type of meeting seems to have originated with the Protestants who extended the invitation to the Catholic historians. Speaking on behalf of his Catholic colleagues, Msgr. John Tracy Ellis stated that the Catholic delegates "were very glad to accept the invitation for the joint meeting." Dr. Jerald C. Brauer, dean of Chicago's Federated Theological Faculty, expressing the Protestant viewpoint, said: "We thought it was a good idea to have joint meetings on mutual problems with which we are both working."

One of the chief topics of discussion was the Council of Florence, which met between 1438 and 1455, and effected a short-lived re-union between Catholicism and Eastern Orthodoxy in the pre-Protestant era.

One of our correspondents at this meeting informed us that the famous Council of Trent also came in for lengthy discussion. He was impressed with the extensive knowledge of this subject displayed by some of the Protestant delegates. He also noted that European scholars were much in evidence and gave an excellent account of themselves.

Catholic Book Publication

PUBLICATION OF CATHOLIC trade books reached a record total of 771 titles in 1959, according to a preliminary report released at the Catholic University in Washington, D.C. According to Eugene P. Willging, director of libraries at the Catholic University, the final report, customarily issued between the end of February, will probably show a further increase of 2 to 3 per cent. In 1958 the total number of titles published was 747. By "trade books" is meant those sold through the book trade. Text books and pamphlets are not included in this classification.

A major factor accounting for the increase in publications was the rise in translations from 156 in 1958 to 202 in 1959. There were 99 titles translated from French, 40 from German, 23 from Latin, 17 from Italian, 6 each from Spanish and Old English, while other languages represented were Coptic, Dutch, Greek, Japanese, Gaelic, Norwegian, Polish, Slavic and Syriac.

The total number of publishers issuing books also set a record in 1959 with 169 firms represented. For the sixth consecutive year since the publication of these data, which began in 1954, the Newman Press of Westminster, Md., was the leading publisher with a total of 63 titles, of which 6 were paper backs. Bruce Publishing Co., of Milwaukee, was second with 45 titles. In third place was Dujarie Press of Notre Dame with 43 titles.

Coady International Institute

THE COADY INTERNATIONAL INSTITUTE has been established at St. Francis Xavier University, Antigonish, N.S., following a meeting of the executive committee of the board of governors of the University. The new institute, long envisioned by the late Msgr. M. M. Coady and named in his memory, will coordinate and direct the social leadership program of the University. It will have a full-time director and will be assisted by an executive committee and advisory board.

Since the 1930's, students from many lands have come to St. Francis Xavier University to study the philosophy and techniques of its extension program, to observe this program in actual operation in the Atlantic province, and to carry this cooperative mission to their homelands. Increasing demands on the University have encouraged the Board of Governors to establish the institute which will greatly enhance the extension program of the University in the field of cooperatives.

Mental Health Year

A SERIES OF ARTICLES ON mental health will appear in *Hospital Progress*, official journal of the Catholic Hospital Association of the U.S. and Canada. This series, which will begin in the February issue, is being published in cooperation with the World Federation for Mental Health, and takes cognizance of the observance of World Mental Health Year in 1960. The series will deal with mental health in all of its many phases, from the mental diseases of childhood to those of old age, from psychiatric nursing to the role of the chaplain in the psychiatric hospital and the community.

There has been a notable increase in psychiatric units in Catholic hospitals throughout the U.S. during the past year. At its 1959 convention, the Catholic Hospital Association resolved that "after a careful survey of existing facilities for the mentally ill, the Association will promote provision of psychiatric units in general hospitals wherever possible for the care and treatment of the mentally ill, and will promote continued research for the care and treatment of the mentally disturbed."

Leisure Time

A UNIVERSITY OF CHICAGO professor of Social Science recently stated that man no longer lives by the sweat of his brow, but rather for his leisure experience. Dr. Kermit Eby, speaking to the Eighteenth Ecumenical Student Christian Conference in Athens, Ohio, said that the Judeo-Christian outlook that work was the most creative expression of man's daily life was obsolete. "This philosophy," he said, "must be re-examined completely, since the modern world is an automated world. Education must be geared to the use of leisure world."

The proper use of leisure time is one of the many serious problems that have emerged with the progressive development of automation. Pope John XXIII stated the problem very succinctly: "How will the workers use this considerable availability of free hours from daily work? Will they emerge from this new experience better men or men less good?"

His Holiness continued: "It is easy to understand the meaning of this serious alternative. Because if the expansion of leisure time to large masses of the population in itself favors the progressive elevation of human work, it also is true that an irresponsible use of leisure time brings no slight dangers and could easily bring about

its degeneration into means of avoiding one's responsibilities, and an incentive to idleness and dissipation."

The solution to the leisure time problem is given by Pope John thus: "For the honest solution of the problem one must presuppose that leisure time, that is to say the time of free choice outside the activities that one must perform out of duty, cannot mean the absence of responsibility. According to the Christian vision of life, all time—working and leisure time—is a value entrusted by God to the freedom of man who must utilize it to the glory of God Himself and for the greater perfection of his own person. Only thus can the great availability of time be fruitful to workers. Otherwise, one would have to speak of wasted time."

"In the light of this fundamental truth, it will be understood how the honest use of leisure time also includes a just relief and comfortable rest, since the exercise of a working activity always entails the spending of physical and psychic energies that must be restored."

Animal Welfare

THE NATIONAL CATHOLIC SOCIETY for Animal Welfare has published the first number of its official bulletin: *God's Animals*. The initial issue of this attractive 32-page bulletin appeared in December. It will be published quarterly.

In his editorial which introduces the first number of *God's Animals*, the Rt. Rev. Msgr. Leroy E. McWilliams, editor-in-chief, recalls that the March, 1911, issue of the *American Ecclesiastical Review* gave an account of an inquiry made to the Holy Office, asking if cruelty to animals was sinful. The answer was given in the affirmative. "Valuable and important as such a decision is, of very great interest and prudence was the further remark of a learned abbot on that Commission in which he expressed himself as follows: 'The expansion or development of theological truth is constant but extremely slow. The Church governs so many people of diverse views and customs that her advance from particular or local to general is necessarily slow and cautious in the extreme. But France, Germany and Belgium have already adopted the true values and are moving accordingly in the right direction. It is but yesterday, remember, that the Church has been able to prevent men from doing injury to one another. The time for animals is only just coming.'"

The December issue of *God's Animals* features articles on these topics: "A Catholic Humane Society," "Cry Halt to Cruelty," "Animal Welfare in the Lives of the Saints," and "Does the Church Love Animals?"

Crime Deterrent

THE ALARMING INCREASE OF serious crime throughout the world prompted Cardinal Godfrey, Archbishop of Westminster, to devote most of a pastoral letter to this subject. His Eminence urged that sterner methods of dealing with crime be substituted for sentimental and soft approaches. Urging sterner discipline within the family, he said that some major causes of crime are films, books and plays which suggest to teenagers that murder, adultery and dishonesty are a normal part of life. It is the Government's responsibility to remove such harmful influences and to deal effectively with this threat to the community, the Cardinal asserted. His pastoral letter stated the case in favor of sterner methods in handling criminals as follows:

"The psychological approach to this great problem has failed. The comparatively lenient methods adopted in recent times have been generally unavailing. Sentimental reasons and the clamor of theorists should not deter authority from inflicting reasonable punishment. Leniency with exhortations from the bench has no effect on godless criminals and unbelieving lawless juveniles.

"Compassion is a Christian virtue; but we must have compassion for the community as well as for the individual lawbreaker. Citizens can find protection and live their lives in peace and tranquility only if, as St. Thomas Moore says, punishment holds fear for evil-doers."

Psychiatry and Religion

IN 1957, TWENTY-EIGHT prominent psychiatrists, religious leaders and behavioral scientists participated in a symposium sponsored by the Academy of Religion and Mental Health in New York. The results of the discussions which took place have been recently released.

The general conclusion arrived at was that a rapprochement has taken place between scientists and clergymen in recent years; that this rapprochement seems to be in large part the result of broadening outlooks of both sides. While the report of the symposium finds the clergymen and scientists well disposed towards each other, it recognizes that they approach the subject of mental health from different points of view. Some participants spoke about the rivalry between psychiatry and religion, noting that it has interfered with their work. Dr. Harvey Tompkins, director of the Reiss Mental Health Pavilion at St. Vincent's Hospital in New York, said that he had been "abruptly faced with some impediments to progress through the mutual suspicion on the part of psychiatry and religion."

Migrant Labor

SENATE SUB-COMMITTEE ON December 8 heard 13 of 15 witnesses testify to the fact that migrant farm workers were grossly exploited and needed the protection that might come from new Federal laws. Among the pending Federal bills endorsed by a majority of the witnesses are measures for minimum wages for farm workers, Federal licensing of farm-labor contractors and working crew leaders, and extension of the child labor laws.

Among those testifying was Martin P. Catherwood, New York state Industrial Commissioner, who said that piecework rates for some migrant workers had not increased in fourteen years. He stated that bean pickers in the Utica area had received fifty cents a bushel in 1945 and were still receiving the same compensation.

The two witnesses whose testimony did not harmonize with that of the majority were Robert Greig, director of the New York State Farm Bureau, and Fred P. Corey, executive secretary of the Western New York Apple Growers Association and of the state Cherry Growers Association. They described the lot of the migrant worker as a carefree life with expense-paid travel and cash thrown in.

Convert from Communism

ARMANDO COUTHINO, formerly organization secretary for the Brazilian Communist Party, now a member of the Catholic Church, is engaged in a vigorous crusade to convert Communists. He has travelled more than 5,000 miles within less than three years in giving lectures on the evils of Communism. His crusade has carried him into fifteen Brazilian States.

The August 7 issue of the *Sunday Examiner*, of Hong Kong, gives a few details of Senor Couthino's conversion. At one time he represented Brazil's leading Communist, Luis Carlos Prestes, and was arrested ten times because of subversive activities. When he was exiled, he went to Italy.

In May, 1954, during ceremonies for the canonization of Pope Pius X, he entered St. Peter's Basilica out of a sense of curiosity. He describes this experience as follows: "During the Mass offered by Pope Pius XII, I remembered my childhood, my parents and the religion they taught me. I cannot explain how I felt at that moment. However, I left the sacred building with the firm resolution of asking God for forgiveness."

After his conversion, Senhor Couthino became ill with tuberculosis. It was during this illness that he resolved to work for the conversion of his former Communist comrades. He returned to Brazil with the intention of entering the priesthood. Ill health, however, prevented him from doing so.

When asked if he has any influence on his former comrades, Senhor Couthino replied: "Some Communists who were militants with me are trying to provoke me by insults.... Some do listen."

Anti-Communism

THE HOUSE UN-AMERICAN Activities Committee has published Volume I of a contemplated encyclopedia on Communism. Entitled *The Communist Ideology*, the volume is the first of several on which the Committee staff has been collaborating with scholars during the past two years. The Committee gave special acknowledgment to Dr. Gerhard Niemeyer, professor of political science at the University of Notre Dame. He was praised for assuming the responsibility of analyzing and interpreting Communist ideology.

In its introduction to Volume I, the Committee states: "At present, Communism has concentrated its hostility on the United States as the most powerful among the nations not yet under its sway.

"The United States thus finds itself under attack by an enemy whose motive for hostility is not any practical grievance or limited aspiration, but rather the basic will to destroy the order of life in the United States in order to make room for a Communist rule."

An organization dedicated to fight for America and against Communism has been established in Yonkers, N.Y., and is known as the Patrick Henry League. The League proposes to achieve its aims through a word-of-mouth campaign.

The Patrick Henry League, whose mailing address is Box 383, Main Post Office, Yonkers, New York, was organized after the visit to the United States of Soviet Premier Nikita Khrushchev in September of last year. As of January 1, it listed members in 36 cities located in 18 states.

Each month the League will choose a non-partisan, educational, documented fact about the current designs of the Red enemy. This theme will be sent to members everywhere. Each member is asked to decide whether he both understands and accepts the statement. If he does, he is asked to repeat it to a friend or neighbor. Also planned by the organization is a monthly

bulletin, the first issue of which is due for publication in February.

The Christian Anti-Communism Crusade is sponsoring "a school for anti-Communists," February 9-13, at the Pfister Hotel in Milwaukee. The faculty which will conduct the school includes the following: Fred Schwarz, M.D., Executive Director of the Christian Anti-Communism Crusade; Richard Ahrens, Director of the Un-American Activities Committee of the U.S. House of Representatives; Herbert Philbrick, counter-spy against Communism for the FBI; W. Cleon Skousen, Salt Lake City Chief of Police, and formerly of the FBI; Fred Schlafly, attorney and member of the Commission of the American Bar Association on Communism and Subversion; Bob Siegrist, news-analyst and radio commentator; C. M. Chang, formerly Professor of Political Science, Nankai University, Tienstin, China; Admiral A. C. Burrows, chairman of the Council of Profit-Sharing Industries; W. P. Strube, Jr., Secretary of the Christian Anti-Communism Crusade; Dr. Anthony Bouscaren, Associate Professor of Political Science at Le Moyne College, Syracuse, New York.

The Milwaukee school for anti-Communists was publicized by the Cardinal Mindszenty Foundation in St. Louis. In its press release of January 15, the Mindszenty Foundation warns against halting nuclear tests. It states: "Continued suspension of nuclear tests—whether we have an agreement with the Russians or not—will not stop aggression any more than disarming our local police will stop murder, theft and rape."

(Continued from p. 339)

It has been more than intimated that the Administration had recourse to coercion in effecting the steel settlement. Senator John Marshall Butler of Maryland stated very bluntly: "Management agreed to terms apparently because it was warned by certain high-placed men in Government that punitive legislation would be forthcoming from the Congress if it did not sign." President Eisenhower vigorously denied that any force was used by the Administration. Nevertheless, the steel industry's sudden capitulation leaves a big question mark in the minds of many.

The steel settlement could prove to be a political boomerang as the people come to realize that in the last analysis no one has gained because of inflation. While there will be none to gain, there will certainly be those who lose: the people with fixed incomes.

HISTORICAL STUDIES AND NOTES

EARLY GERMAN SETTLEMENTS IN AMERICA

IV

St. Louis, Mo., 1831-1844

THE LATE MSGR. FREDERICK George Holweck published several articles on early German Catholic churches and their pastors in the *Central Blatt and Social Justice*. These articles, written in German, describe certain incidents which were not incorporated into Msgr. John Rothensteiner's classic *History of the Archdiocese of St. Louis, Mo.* In this instance, we shall translate Msgr. Holweck's studies in their entirety, giving also an introduction on immigration which will enable us the better to evaluate the tremendous impact European immigration had on the growth of the Church in this country.

* * *

The first Germans in the North and West were natives of Pennsylvania, Maryland and Virginia, whose ancestors had immigrated to this country during the eighteenth century. As soon as the Northwest Territory was opened to settlement, these German-Americans began to move into the new land.

Father Martin Henni found them virtually everywhere in Ohio in 1829-1834, and describes them as "still retaining patriarchal simplicity in manners, imbued with honest and unobtrusive good behavior. Their ancestors had immigrated prior to the Revolutionary War and have brought up their children on their farms. At present many emigrated from their homes in Pennsylvania and Maryland to the West. Many of them do not as yet know the English language," (Henni, *Ein, Blick ins Thal des Ohio*. Munich 1836, p. 93) Yet, with their half-English dialect, these settlers could make themselves better understood than could immigrants recently arrived from Germany.

These original German-Americans who migrated westward form a most elusive element in American church history. The European immigrants who came later eclipsed them completely. By spelling their names in accordance with the phonetics of their dialect, they so changed them that often enough they lost their identity, being mistaken for English or Irish. Those with unmistakably German names were set down as immi-

grants from Germany, and so nowhere in the West did the German-Americans form a distinctive group as their cousins continued to do in the East. Nevertheless, they proved to be the most exemplary Catholics in any place where they lived.

From 1789 to 1820, as many as 250,000 persons immigrated to the United States. The number of immigrants from Germany in that period was small. It was only in 1816 and 1817 that Germans came in greater numbers because of the hard times that had hit the fatherland. From 1810 to 1815, immigration was practically stopped because of the war. From 1821 to 1830, the number of immigrants from Germany is listed as 6,761. Among the 8,497 immigrants from France and the 3,225 from Switzerland, a few thousand Germans were included. From 1831 to 1840, there were 152,454 immigrants from Germany, 45,575 from France, and 4,821 from Switzerland. After the Revolution of 1830, a number of Poles arrived in the United States; some of them may have been considered as immigrants from Germany. There were no immigrants recorded as entering from Austria-Hungary prior to 1860. We do know, however, that several priests from Austria had arrived in the United States. They were evidently classified as Germans—which they were, politically. Reckoning one-fourth of German immigrants as Catholics (39,804), and including 5,000 Catholic immigrants from Alsace and Switzerland, we arrive at a German Catholic immigration of 45,000 for the twenty-year period, 1821-1840. It was in 1833 that German immigration assumed large proportions, with the result that Ohio, Kentucky and the Mississippi Valley became dotted with German Catholic settlements. The U.S. depression of 1837 had a temporary effect on immigration; the number of German immigrants in 1838 was reduced by half.

The German Catholic immigrants continued to pour in and followed this general plan to reach their final destination: Those who landed at Philadelphia reached the Ohio River at Pittsburgh; those who docked at Baltimore reached the Ohio at Wheeling, W. Va.; those coming in at New York found the Ohio by way of the New York

and Ohio Canal at Portsmouth, Ohio; those landing in New Orleans sailed up the Mississippi. At New Orleans a mere 300 German immigrants landed between 1821 and 1832. But in 1833 the number increased to 371, as compared to 23 in 1832. In 1834, there were 941 German immigrants entering at New Orleans; the numbers jumped to 1,437 in 1837, and to 2,817 in 1839. Immigration from France accounted for 2,418 persons who landed at New Orleans in 1832, and 5,058 in 1840. Included in these totals were hundreds of Germans from Alsace and Lorraine. Steamboats carried them quickly upstream into Missouri. Certainly a high percentage of these immigrants, who hailed mostly from southern Germany, were Catholics. (Deiler, *Geschichte der deutschen Gesellschaft von New Orleans*, 1897)

The first pastor of the German Catholics in St. Louis was the German priest, **Joseph Anthony Lutz**. He was born on June 9, 1801, at Odenheim in the Grand Duchy of Baden, was ordained a priest in Paris, and on November 5, 1826, arrived in St. Louis, where he labored until July, 1828, when he was sent as missionary to the Kansas Indians. He labored among the Indians till November, 1831, when he returned to St. Louis to settle there permanently.

It was thus Father Joseph Anthony Lutz became missionary to the German immigrants in St. Louis where he was the only priest who could speak their language. He had been accused of intentionally neglecting his countrymen. He may have been fearful of starting trouble at the cathedral in pressing the right of the Germans to be ministered to in their own language. He was by nature timid, and was disinclined to organize a parish. He worked zealously among the unorganized Germans. It was not a lack of interest but rather a lack of courage that caused him to wait so long in establishing a separate parish.

On October 22, 1832, Bishop Rosati made his first reference to the Cholera epidemic. In his *History* (Vol. I, p. 449), Rothensteiner publishes a report of Bishop Rosati which merely mentions the name of the German priest (Joseph Anthony Lutz) as one of the four Fathers who ministered to the plague-stricken victims at the peril of their life. Father Edmond Saulnier, on February 18, 1834, published a more detailed report in the *Annals of the Propagation of Faith*:

"The terrible ravage of the epidemic was turned into a glorious victory of Catholic charity. At first, no one would believe that the sickness was contagious; but soon they were to see that the first case of epidemic was soon followed by several others in the same family and the same house. The Cholera soon spread a panic fear everywhere. Many victims were left without aid, as they were forsaken by everybody. Rarely would a mother, wife, friend, faithful servant or a charitable landlord enlist aid of strangers, and still less would one or the other of these be inclined to serve as a nurse. Protestant ministers, with notable exceptions, would either depart for other places which were not yet attacked by the epidemic, or would not answer sickcalls. It happened here in St. Louis that within a week more than fifty Protestants who were victims of the epidemic called for Catholic priests, because their ministers had refused to approach them; all these sick people eventually died as Catholics. The newspapers printed long reports on the charitable care of the Cholera patients given by the Sisters of Charity. These revelations made a deep impression on the Protestants. They were amazed to see the Catholic priests run to the Cholera victims at any hour of day or night. Their admiration grew when they observed that they visited not only the houses of the rich but preferably the homes of the poorer classes and especially of negroes.

Permit me to mention here an incident which will reveal to you the mentality of the Americans. One night, my friend, the **Rev. Father Lutz**, was called to the hut of a negro who was in a dying condition. The house was about an hour's walk from the city of St. Louis. Father Lutz set out running, without waiting to have his horse harnessed. On his way, while running at a fast clip, two Protestants mistook him for a robber and grabbed him. He was able to convince them of their mistake by telling them the reason for his running. Naturally these Protestants were full of admiration for him. On the following day, one of those Protestant gentlemen related the incident at the market-house in my presence and before a crowd of more than a hundred bystanders. He spoke in high praise of my friend and of the Catholic clergy in general, and concluded by recommending the religion which practises such heroic charity. In regard to myself, he added, I have made my decision; I will not die

in any other religion. He had only words of contempt for the Protestant shepherds who deserted their sheep in the hours of danger and misery.

"God visibly protected these heroic workers of charity in the face of death. I myself saw such cases of wonderful protection here in St. Louis. In a population of about 6,000 souls, the Cholera wiped out more than two-hundred persons on three weeks. Not a single death occurred in the houses of the university and in the convent of the Sisters on the outskirts of this city of St. Louis." (*Annalen der Gesellschaft der Verbreitung des Glaubens*, vol. III, 1834, pp. 29-36)

Thus the German cholera patients received spiritual ministration in their own language from the German priest, Joseph Anthony Lutz. On November 7, 1832, the epidemic began to abate.

Fourteen months passed before a German congregation was organized. Msgr. Holweck, in the February, 1918, issue of *Central Blatt and Social Justice*, writes: "Last summer we tried to ascertain the location of St. Mary's Chapel which first served as a church for the negroes and later for the Germans. It is certainly interesting to ascertain where the Catholic Germans of St. Louis had their first opportunity to hear a sermon in their native language. Nobody seems to have information on this subject. There were indications that the chapel was located on Soulard Street near Ninth. Now we have certainty on this matter. Letters of Father Edmond Saulnier, Vicar of the Old Cathedral Parish, tells us that the old college building on Second Street, between Market and Walnut, furnished a room which was converted into St. Mary's Chapel. The college was built on the site of the former Spanish parish church; the entrance was on Second Street." (*Central Blatt and Social Justice*, February, 1918, p. 328)

The building in which St. Mary's Chapel was located was built in 1819 by Bishop Dubourg as a college which was called *Academie de St. Louis*. The college was discontinued after a few years. When the Jesuit Fathers opened their college on Washington Avenue and Ninth Street (November 2, 1829), the college on Second Street was doomed. Bishop Rosati changed the large room into a chapel and dedicated it to the Blessed Virgin. The alterations were finished in 1832, and on the Second Sunday after Easter, May 6, 1832, the new chapel was blessed. Rosati directed the

Superior of the Jesuits to perform that ceremony at 8:30 o'clock. The Superior, Fr. Peter Verhaegen, was assisted by Fathers Benedict Roux, August Jeanjean and John Bouillier. The first Mass was celebrated there by Father Joseph Anthony Lutz after the ceremonies of the blessing. Father Lutz was at that time the only priest who could speak the German language. (*Central Blatt and Social Justice*, September, 1918, p. 183) Meanwhile, German immigration had brought large groups of Catholics to St. Louis.

In his report, dated St. Louis, December 18, 1830, Bishop Rosati wrote to the Lyonese missionary society as follows: "The number of immigrants in the States of Missouri and Illinois is very large. Every day wagons laden with furniture, children and women, followed by horses and often also by cattle, arrive in St. Louis. They have travelled several hundred miles and intend to travel farther westward. Among these families are found Catholics. They settle at some places and are so numerous that they can form parishes. It is necessary to pay visits to those settlers in order to keep the faith and piety among them. As it is, they are small groups which, within a few years, will have grown into large parishes. If they were left to themselves, they would gradually cease to practise their religion; their children would grow up without religious instruction and would associate with Protestants. In a short time they would be trained as preachers and ministers and would be sent into every direction in great numbers as emissaries of Protestantism. Thus they would become Protestants or even infidels. Here we have a most important duty, here a field of great opportunity. For the time being, however, this work cannot be done due to a lack of financial means and priests. Nevertheless, I have high hopes that something can be done in the near future. We have in our seminary twenty-five young students, half of them are studying theology and can speak two languages of the country (English and French). Within a few years these candidates, in company with new immigrant European priests, will spread out all over the territory and will collect the stray members of our Church and form them into parishes or, as we say here, into congregations. In this way the Kingdom of Jesus Christ will be extended. May God preserve to us the financial assistance which we receive from Europe and especially from the Association in France, which

has enabled us to do the things which we have actually achieved." (*Annalen der Gesellschaft der Verbreitung des Glaubens*, vol. II, Einsiedeln, 1833, pp. 55-56)

Msgr. Rothensteiner does not mention the preceding letter of Bishop Rosati. He does quote from a later letter of Father Van De Velde of November, 1831: "There is an almost continuous influx of strangers from other states. On the public road which leads to the interior of this state, you may on any day see men, women and children on foot or in wagons and other vehicles, cows, horses, carts, emigrating westward in a continuous procession. Whole contingents have to wait at the ferryboat, which is quite a large steamboat and is always crowded. Others arrive from Pittsburgh, Wheeling, and other places, especially Louisville, aboard steamboats and flatboats." (Rothensteiner, vol. I, p. 521)

Naturally the immigration of German Catholics into St. Louis increased. On March 11 and 12, 1832, several German families appealed to the Bishop Rosati for a site. The Bishop sent a number of them to see Mr. Roussin who was settled near the present city of Richwoods. We do not know what became of them. Richwoods, in Washington County, has always been a French and English parish. It would have perhaps been better to direct them to Apple Creek, in Perry County, for at that place a considerable group of Catholic Germans from Alsace and Baden had already been settled.

Many of the German immigrants had no money for the purchase of a homestead or, being tradesmen, were not "land-hungry" and therefore settled in St. Louis. The Bishop recognized his duty to care for these souls. The bi-lingual character of the parish had caused trouble in the past. It had been difficult to satisfy the original French settlers and the recent Irish immigrants. Now the need of introducing a third language, the German, had become imperative. At this point St. Mary's Chapel at Second Street proved a welcome solution to a vexing problem.

From May, 1832, to January, 1834, sermons were preached in that chapel to the negroes alternately in French and English. However, on January 24, 1834, Father Joseph Anthony Lutz was ordered by Bishop Rosati to have Mass and German sermons on every Sunday morning, and catechetical instruction at 2 o'clock in the after-

noon. Thus on January 24, 1834, the first German sermon was preached in St. Louis; this apparently was also the first German sermon preached by Father Joseph Anthony Lutz. Bishop Rosati recorded every sermon which was preached in the cathedral and in the chapel; they had all been in either French or English prior to Father Lutz's German sermon.

We do not know exactly how long St. Mary's was used as a German church. It may have served this purpose for at least one year. Some time in the summer of 1835, a German Mass and sermon was arranged for 9 o'clock in the Cathedral, where at the 10 o'clock Mass English and French sermons were preached alternately. (*Central Blatt and Social Justice*, September, 1918, p. 183)

Meanwhile, the German Jesuit Fathers had begun to take care of the Germans on the Northside at their St. Aloysius Chapel on Tenth and Washington Streets.

It was about this time that Bishop Rosati "expected a good priest from Lorraine, who speaks French and German and is actually a parish priest in the city of Nancy." Some time in October of 1835, a student of theology, John Peter Fischer, arrived from the Diocese of Metz. He was ordained a priest on January 1, 1837, and was to become the second priest to be in charge of the German Catholics in St. Louis.

The number of German Catholics steadily increased, so that the Cathedral could not very well accommodate them. The Bishop felt keenly that the congestion had to be remedied by the erection of a separate church. In 1839, he intended to erect a church for the Germans on the southside. He speaks about this project in one of his letters, and in the Diocesan Statutes of 1839 we read among "Churches To Be Built": St. Mary's for the Germans. Actually, he took the first step in March, 1839. In the instructions which Bishop Rosati gave to Mr. M. P. Leduc, his business manager, in April, 1840, we read: "Assets—Rent from two frame houses in Reilly Addition, beyond Chouteau Lake, on a piece of land which I have bought to build thereon a church for the Germans. These houses are rented for \$8.00 monthly. Mr. Luckey is commissioned to collect the rent." Mr. Leduc added this note: "Mr. John Byrne, Junior, is taking the place of Mr. Luckey as collector since the last day of Decem-

ber, 1840. Debts: I have bought a piece of land from Major Thomas F. Smith to build thereon a church for the Germans who have promised me to solicit subscriptions to defray costs. The price of the land was \$3,000. I have paid Major Smith \$2,000, including \$100 which he subscribed for the new church. I still owe him \$1,000. The Germans have promised me to collect the subscriptions. They will pay the money to Mr. Leduc who will pay Mr. Smith. The Germans owe me, in addition—(amount not given). They will also endeavor to collect this sum and to forward it to Mr. Leduc." Mr. Leduc later adds: "Major Smith is paid off. Rev. Father Fischer and Mr. Weizenecker are charged to collect the subscriptions. Repeatedly the Germans have told me that they will not pay anything, because they consider the piece of land too distant for their church. As far as I know, they have not paid anything."

According to other entries of Leduc and Bishop Rosati, the building site for the German church was located at Fifteenth Street and Clark Avenue. Few Germans lived in that district at that time or later, and Chouteau Pond may have been then a great obstacle to communication. Therefore, we need not be surprised that the Germans refused to adopt the plan of Bishop Rosati. Major Smith had signed the deed on March 26, 1839. Later Bishop Kenrick erected the Irish orphanage on this site which was 230 feet in width. The German Church was transferred to Third and Mulberry Steets. In July, 1839, Father Joseph Anthony Lutz began to fail in health and was re-

lieved of his pastoral duties to the Germans. Thereupon, Father Fischer became the only priest, besides the Jesuits, charged with the care of the Germans. He was entrusted with the building of the German church. (Holweck, in *Central Blatt and Social Justice*, November, 1918, p. 251)

In the same year (1839) in which Bishop Rosati had bought the building site in Reilly Addition, he began to build a second Catholic church in St. Louis: Holy Trinity Church on Soulard Avenue, near the present Soulard Market. The contractor was Mr. Coutts. Bishop Rosati paid him \$1,224.00 for the construction of the foundations. The Bishop had intended to permit sermons to be preached there in German, English and French. When the foundations were finished, Mr. Coutts died, and the construction was never resumed.

When the Lazarists began to build St. Vincent's Church in fall of 1843, Bishop Kenrick donated to them the foundation materials of Holy Trinity Church. The students of the near-by diocesan seminary assisted in the transfer of the stones to the new building site. Thus neither of the two churches planned by Bishop Rosati was ever built. (Holweck, in *Central Blatt and Social Justice*, November, 1917, p. 235)

On September 15, 1844, the German church on the corner of Third and Mulberry Streets was solemnly blessed; it was the first German church in the city.

REV. JOHN M. LENHART, O.F.M. Cap.
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Book Reviews

Received for Review

Donohue, John W., S.J., *Work and Education. The Role of Technical Culture in Some Distinctive Theories of Humanism.* Loyola University Press, Chicago. \$4.00.

Nemec, Ludvik, *The Great and Little One of Prague.* The Peter Reilly Co., Philadelphia. \$4.50.

Sacred Music and Liturgy. The Instruction of the Sacred Congregation of Rites Concerning Sacred Music and Sacred Liturgy in Accordance with the Encyclical Letters of Pope Pius XII, "*Musicae Sacrae Disciplina*" and "*Mediator Dei*." Translated, with a commentary by J. B. O'Connell. Newman Press, Westminster, Md. \$1.75.

Reviews

Ellis, John Tracy, *A Guide to American Catholic History.* Bruce Publishing Co., Milwaukee, 1959. Pp. viii+147. Paper cover. \$2.50.

THIS BOOK BEING VIRTUALLY a third edition, can be looked upon as a product that has been refined and revised over some fifteen years. In the course of time, Msgr. Ellis "eliminated all items that are not directly related to the field of the Catholic history of the United States." It is his contention that the *Harvard Guide to American History* "serves adequately for the background necessary to a proper understanding of American Catholic history." In his opinion "there is

a relative scarcity of scholarly histories of dioceses and parishes, whereas the number and quality of the items in the category of biographies is correspondingly high."

The *Guide* contains 814 entries. Although numbered consecutively from beginning to end, they are divided into ten groups. Each entry carries with it a brief critical comment. Occasionally reference is made to a significant book review. It is a pleasure to see doctoral dissertations get a measure of recognition. (p. 88) Not merely content with listing the monographs on religious communities, Ellis probes the reasons for their shortcomings: "First, the task is often committed to a writer with no historical training; second, either the individual writer, or his or her superiors, suffer from a scruple concerning the revelation of untoward incidents in the community's past; third, the reverse of the previous handicap permits a mistaken piety toward the Church or loyalty to one's community to dictate that deeds of ordinary character shall be portrayed in an exaggerated light." (p. 77)

It would seem to the reviewer that the *Salesianum* merited inclusion in Chapter IX and, viewed as a whole, there is more history in *Social Justice Review* than is suggested on p. 117. Incidentally, Msgr. Suren's name is misspelled on p. 76. Rainer's biography of Salzmann, Johnson's *Daughters of Charity in Milwaukee*, and Schimberg's *Humble Harvest* would have helped fill out the picture for Wisconsin.

The *Guide* is well printed and equipped with an excellent index. Fortunately, it is relatively inexpensive. It is indispensable for libraries and students of American Catholic History. Besides learning what others have done, may the latter see what remains to be done and then hasten to do it.

REV. B. J. BLIED, PH.D.
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Hanley, Thomas O'Brien, S.J., *Their Rights and Liberties*. The Beginnings of Religious and Political Freedom in Maryland. Foreword by Senator Eugene J. McCarthy. Newman Press, Westminster, Md. Pp. xv+142. \$2.75.

In recent years the phrase "pluralistic society" has come into vogue. That Catholics and Protestants must get along with each other in countries such as the United States is obvious. That all the problems of this co-existence have not been solved is strikingly illustrated by the current controversy concerning Catholic candidates for the presidency.

Father Hanley discusses the relationship between Church and State in the British legal tradition. Going back to Gelasius' distinction drawn in the fifth century, he hurriedly mentions Aquinas and then concentrates on the *Utopia* of Thomas Moore. The latter dealt with the implications of "Outside the Church, no salvation;" he disavowed coercion in belief and rejected inherited rule. To the latter system he preferred the consent of the governed. Father Hanley examines the views of Persons and Bellarmine as also the contents of the bull of Pope Pius V excommuni-

cating Queen Elizabeth. In language that has an anachronistic ring the author comments: "The remarkable implication of *Regnans in Excelsis* was that it was implicitly appealing to a democratic principle of self-determination as a means of restoring religious liberty." (p. 43)

Precisely when the Stuarts succeeded the Tudors, interest in colonization was intense. In this era King Charles I hazarded entrusting Maryland to a Catholic friend of his. As a proprietary colony, it lay outside the pale of Parliament and beyond the reach of the laws of England. But because many of the early settlers were Protestants, the problems of a pluralistic society promptly presented themselves anew. On this side of the sea, Father Andrew White wrote in the spirit of Moore, Bellarmine and Suarez. Simultaneously the colonists were evolving their own set of laws. "Maryland," says the author, "was notable in that English law had to be specifically legislated by the assembly in each instance. At the same time, we cannot help but notice the guiding spirit of English common law in its regard for the rights of Englishmen." (p. 86) Again: "The assembly promised to be a weapon against oppression from above by the proprietor and king; beneath it were the people to whose welfare it was sensitive because the people chose its members." (p. 92)

Although Father Hanley knows much about his subject, he kept his book very brief. Unfortunately, he paid little attention to style. His word order calls for the reader's undivided attention. He employs romantic phrases, such as "spiritually beleaguered," but does not shy away from a figurative "safety valve." Difficult terms, such as Nominalism, are used with no explanation. Lastly, the title of the book is too narrow. Anyone who reads it will be enlightened about many more things than rights and liberties in nascent Maryland.

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Chardon, Louis, O.P., *The Cross of Jesus* Vol. II. B. Herder Book Co., St. Louis. Pp. 208. \$3.75.

If you have been complacent in your meditation, your contemplation, your oblation, this book will "shake you up." There is not a soporific line or thought in the whole volume. If you want to get the most out of your efforts to love your Creator, and to show God how much you love Him—short of martyrdom—Fr. Chardon pinpoints the steps you should take, the thoughts you should think, and how you should approach the Holy Trinity in complete abnegation.

The book was written in French by Fr. Chardon in 1647. The present translation was made by a Dominican Tertiary, Josefa Thronton, member of a secular institute in France. One may find the early chapters on the indwelling of the Trinity rather heavy reading, but he will be more than repaid as he moves along and the author stirs him with the discourses on Charity,

Spiritual Consolations, Spiritual Crosses, Desolation, Contemplation and the Pitfalls of False Zeal, Inconstancy, and Attachment to Sensible Consolations.

Some of the above subjects have been treated by St. Francis de Sales in his *Spiritual Conferences*, and in recent years, by Thomas Merton in *Seeds of Contemplation*. Fr. Chardon is one with them in putting counterfeit devotion under the microscope, and in showing how to make proper use of mental prayer, wherein one approaches the Almighty, saying: You are God—and what am I? Inch by inch we are led along the road to true spirituality through purity of intention to the heights of contemplation, and perfection of the will.

In the last section of the book, we may study the spiritual lives of Abraham, Elias, Jacob, and Benjamin of the Old Testament, who walked with God, surrendered themselves wholly to the Divine Will, conversed with Him intimately, and were guided by Him. Then from the New Testament we consider Mary and Martha, with special attention to Magdalen, closing with the full text of Origen's Homily on Mary Magdalen, glorious lover of our Saviour.

To sum up—whether you are a religious or a layman: If you *are* good, if you just *think* you are good, if you have been a sinner who wants to reach the ultimate in goodness, this book will help you. That makes its appeal pretty universal, doesn't it?

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Creedon, Lawrence P., and Falcon, Wm. D., *United For Separation. An Analysis of POAU Assaults on Catholicism*. Bruce Publishing Co., Milwaukee, Wis., 1959. Pp. 259. \$3.95.

For the past decade the American public has been exposed to a more virulent form of an old poison which has plagued our nation periodically from its very beginning. Bigotry has been given a new appearance to be dispensed as a preventive to other afflictions which may beset the body politic, e.g., totalitarianism, clericalism, but more especially the union of Church and State. The dispensers of this "new" product is an organization known as "Protestants and Other Americans United for the Separation of Church and State." But every poison has its antidote, and such antidotes must be resorted to quickly if the deadly effects are to be retarded or nullified. The corroding influences of bigotry and ignorance demand the immediate application of the antidotal exposure to the strong rays of truth through documented facts.

We are therefore grateful to Lawrence Creedon and William Falcon (known to most Catholic readers by their joint-pseudonym, William Lawrence) for providing the counteractant to POAU poison in their comprehensive analysis titled *United For Separation*, which represents an exhaustive study of every publication, lecture or statement released by that organization. Fully

documented with names, dates, quotations, this work details the background, growth, purpose, and myriad contradictions of the POAU.

The authors would have us consider the validity of the arguments of the POAU against Catholicism which is its prime target. To achieve this purpose they present a factually correct view of the various controversial measures.

Some humorous aspects of POAU's muddled thinking are pointed out in the first chapter. In answer to a letter from the authors requesting definitions of the terms *nihil obstat* and *imprimatur*, POAU solemnly replied that the one meant "approved" and the other "not approved," disregarding completely the fact that their appearing together in Catholic books present a flat contradiction.

We are given a complete history of the POAU, which begins with the Conference on the Separation of Church and State held in 1941 under the promotion of Rufus Weaver, secretary of the Baptist Joint Conference Committee on Public Relations, as a result of President Roosevelt's appointment of Myron Taylor as a personal representative to the Vatican. Next came the formation of Citizens United for Religious Emancipation (CURE), dedicated to prevent a union of the papacy and government from being included in the Italian Constitution then in preparation. The next step, on May, 1947, was the meeting of Protestant Churchmen in Washington, D.C., on religious liberty. In November, 1947, the official formation of the POAU was effected.

In considering POAU's statement that it was "shocked into existence" because of a statement issued by the Catholic Hierarchy in November, 1948, which "denounced separation of Church and State," the authors point out the obvious chronological discrepancy by quoting another POAU statement which told of its organization and selection of officers in November, 1947. Not only does POAU base its founding on a distorted version of the Bishops' statement, but it involves itself in an historical impossibility.

Messrs. Creedon and Falcon laboriously sift through the numerous statements made by POAU as to membership statistics and find that by checking dates of these releases numerical discrepancies also appear. In May, 1957, the membership is given as 80,000, while in January, 1958, POAU noted that "From nothing it has expanded rapidly... to 60,000." The authors rightly ask whether the figures might not be padded. They note, however, that POAU is growing, but not rapidly.

To afford a full understanding of the organization, a brief sketch of POAU leaders is included. Among the most prominent are: Glenn L. Archer, Executive Director; Paul Blanshard, Special Counsel; C. Stanley Lowell, Associate Director. These are the "big three" who formulate the greater part of POAU policy. Mr. Blanshard is considered the most influential person within the group. Readers are familiar with his prejudicial work, *American Freedom and Catholic Power*,

and its effective rebuttal by Prof. James M. O'Neill, *Catholicism and American Freedom*.

Support and Criticism, a sub-heading under Chapter Two, attempts to give a fair picture of Protestant reaction to POAU. However, such little space is given to this topic that it represents the major defect of the book. It is admitted that such a topic presents the major task of polling Protestant individuals and groups. Even then it is difficult to get a "Protestant" opinion since no one group or individual can speak for another. Nor does criticism or support today mean criticism or support tomorrow of any or all of its policies. Geography would necessarily play a part in any over-all view, since the sophisticated East would give less support to POAU than, say, the "Bible-belt." This is evidenced somewhat by the reception given to the current POAU film, *Captured*, which deals with Catholic endeavors "to take over the public schools." Some areas utilize the film in every possible instance, while in others it is little demand. We hope the authors will give us a more definitive treatment of this topic in the near future.

Support of the POAU comes from members of Congress: Rep. Tom Steed, Okla.; Rep. Eugene Siler, Ky.; Sen. Scott, North Carolina. Supporting Church groups are mainly the Universalist Church of New York State, the Council of Bishops of the Methodist Church, the Southern Baptist Convention, the Kansas Methodist Conference, the Texas Baptists, the Wisconsin Council of Churches. While not giving official approval, the *Christian Century* and the American Council of Christian Churches regard POAU as a useful organization. *United For Separation* does not explore the substantial support given POAU by the Southern Jurisdiction of the Scottish Rite Masons other than to note in passing that the latter allegedly supplied over fifty per cent of POAU's first year budget. This alliance was noted by the *SJR* in its March, 1959, issue in "Report on POAU," occasioned by the 11th National Conference of the POAU in St. Louis last February.

Criticism of the POAU comes from The Church League of America, the *Manchester Union-Leader* of New Hampshire, and individuals, as quoted in the Protestant journal, *Christianity and Crisis*.

Placing POAU in its proper perspective necessitates a review of now defunct anti-Catholic groups, such as the Order of United Americans, 1844; the Know-Nothing Party of the 1850's, and the American Protective Assn., 1887. Whatever the group, there exists a common trait: grossly erroneous charges against Catholicism as Catholicism. These attacks may be clumsily masked by a professed patriotic goal, such as POAU's vaunted defense of the First Amendment. The real target, however, is always the Catholic Church. POAU has not been unique in history, nor will there be a lack of future POAU's after the present version comes to its eventual and certain end. Inasmuch as the current "issues" will be seen by the public as pure fabrications not corresponding to reality, future POAU's will have to improvise "new" issues.

POAU tries desperately to equate Communism and Catholicism. If they exist in the same country, then the Church is either Communistic or not a bulwark against Communism. The authors apply the POAU principle of guilt by association to POAU's own statements and actions, and POAU is made to condemn itself. They conclude, however, that many relationships with Communist groups by POAU leaders may be explained by the fact that the leaders of POAU have in common with Communist agencies the purpose of discrediting the Catholic Church at every opportunity; but there is no valid evidence to indicate that POAU is Communistic.

As against POAU's statement of its "single and only purpose" to maintain the First Amendment by directing action primarily toward "agencies of the government," the authors list the POAU activities which depart from this purpose: Opposition to foreign aid to Italy; to Catholic marriage regulations; the directing of its activities not to government agencies but against the Hierarchy, priests, nuns, and Catholic organizations. Protesting that it does not concern itself with religious teachings, POAU asks for a rigid examination of the Church's laws, dogmas, aims and actions, which are carefully designed to envelop whole nations and cultures! POAU claims it does not concern itself with forms of worship, yet attacks the "scapular racket" and the "traditional magic practiced by the priests."

Part II, embracing chapters 6 to 13 inclusive, is filled with random case histories dealing with the POAU and Cardinal Mindszenty, Catholic hospitals and medical ethics, education, censorship, the Hildy McCoy case, citizenship, and Catholics in public office.

The authors give the full details surrounding the resignation of POAU's research director, Stanley Lichtenstein. The infamous *Questions to a Catholic Candidate* caused Mr. Lichtenstein to resign in protest. POAU discredited him and sought to minimize his function in the organization. This incident damaged POAU prestige greatly.

An article by Professor James M. O'Neill, written especially for inclusion in this volume, exposes Mr. Blanshard's gross errors. No book dealing with POAU could overlook the tremendous contribution of Dr. O'Neill in this field.

The authors conclude with a brief study of the First Amendment. They also expose the utter falsity of the three basic assumptions of POAU: 1. that the Catholic Church is essentially opposed to democracy; 2. that Catholic doctrine requires that Catholicism be established as the State Church with subsequent restrictions on non-Catholic faiths wherever Catholics are in the majority; 3. that the First Amendment prohibits Federal and state governments from giving non-preferential aid—financial or otherwise—to religion.

Our nation and especially we Catholics owe the authors of *United For Separation* a tremendous debt of gratitude.

JOHN HOLMAN
American Freedoms Council
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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

PROGRESS ON MICROFILM PROJECT

WHEN THE CATHOLIC CENTRAL UNION, on the occasion of the golden jubilee of the founding of the Central Bureau, in 1958, decided to microfilm certain sections of the CB library, it was understood that this project would entail a continuing effort over a number of years. Accordingly, the necessary plans were made rather leisurely and with great deliberation. Even were it advisable, a hurried effort was not possible, inasmuch as the Catholic Central Union and its sister organization, the National Catholic Women's Union, were already engaged in a number of activities which make regular demands on the time and resources of the members.

While our microfilming project has been fostered without the use of any pressure, it has been kept before the attention of both organizations very judiciously through periodic reports. This procedure has proven to be quite effective. Our microfilming venture has accordingly won the interest of virtually every society and member in both organizations.

Concrete evidence of this widespread interest is furnished in the following report of donations received at the Central Bureau. As of January 12, 1960, societies and individuals in the CCU and the NCWU contributed a total of \$799.00 for microfilming:

New York City Branch, NCWU	\$250.00
California Branch, NCWU	200.00
Connecticut Branch, NCWU	100.00
St. Edward's Mother's Sodality, Little Rock	24.00
Illinois League, NCWU	25.00
Lehigh Valley District, CCU	25.00
John P. Pfeiffer, Texas	50.00
Delaware Branch, NCWU	15.00
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Catholic Knights of St. George, Penn.	5.00
Mrs. Noxon Toomey, Ill.	5.00
Brooklyn Branch, NCWU	50.00
Allegheny Co. Dist., CCU	25.00

It is worthy of note that these contributions were made without any direct solicitation. The need for financial means in this instance was expressed only in a general appeal made at our national conventions the past two years. The performance of our contributors thus speaks well for their interest in the cultural program of the Central Bureau.

The microfilming process has already begun. Fifteen volumes of a Catholic publication in the German

language, *Der Patriot*, have been microfilmed by the Wisconsin State Historical Society. The only expense incurred by the Central Bureau will be the cost of a positive film at five cents per linear foot. No statement has been received from the Wisconsin State Historical Society at this writing. However, we are quite certain that the cost will be minimal. Since the originals in this collection are the property of the Central Bureau, we will be the sole possessors of the negative film which will be used only in the event that no positive film is made.

One of our most valuable collections is a full set of *Die Amerika*, published in St. Louis from 1869 to 1924, as a weekly, semi-weekly, and daily. The late Dr. Kenkel was editor of *Die Amerika* for many years. The Pius XII Memorial Library has indicated its interest in this collection and will cooperate with the Central Bureau in its microfilming on the same basis as the Wisconsin State Historical Society has done with *Der Patriot*.

As Dr. Nicholas Dietz, chairman of the Microfilming Committee, has repeatedly stated, we hope to get financial assistance for our library from one or other of the many smaller family foundations in our country. It would be quite difficult, if not impossible, for our societies to bear the full financial burden of our library needs. In addition to the many publications and documents which must be microfilmed there are literally thousands of periodicals which should be bound. Since bookbinding is quite an expensive process today, ample funds are needed for the tasks at hand.

Bishop Carroll Addresses Annual Meeting of Kansas Branch

SOCIETIES AFFILIATED WITH the Catholic Union of Kansas, State Branch of the CCU, met in annual session at St. Mark's Parish on Sunday, November 29. The Most Reverend Mark K. Carroll, Bishop of Wichita, again demonstrated his interest in the Catholic Union by celebrating a Pontifical Mass to inaugurate the meeting. The Holy Sacrifice was celebrated at 7:00 P.M. At its conclusion, the Bishop spoke at some length to the assembled delegates. In the course of his remarks, he referred to the annual meeting of the Bishops in Washington, D.C., recently concluded, the dedication of the Pius XII Memorial Library in St. Louis, and the national meeting of the Catholic Youth Council in Kansas City. His Excellency had attended all these events.

In the body of his discourse, Bishop Carroll explained the various degrees of knowledge of the Faith. Using a person's knowledge of cancer as an example, he noted that the least knowledge of this illness is possessed by those who are acquainted with it only through hearing or reading about it. Such knowledge is superficial. People come into closer contact with cancer and have a correspondingly better knowledge of it when the disease strikes a member of the family. However, only the cancer victim himself has an intimate knowledge of the disease in all its ramifications. So it is with our Faith. Catholics must strive to gain a

knowledge of their religion which is intimate, vital, personal and vivid.

The sermon at the Pontifical Mass was delivered by Father Reinhard Eck, spiritual director of the Catholic Union, who preached on the convention motto which was taken from an address of Pope John XXIII delivered on the first anniversary of his election: "Either we go with Christ with a little cross on our shoulders, or we go without Him, lost in conflict." Father Eck warned the delegates of the spreading confusion caused by materialism, subversion of the truth, and secularism.

Immediately after Holy Mass, the delegates met in eight sectional meetings. After an hour of deliberation, the chairmen of the various sections submitted reports at the general meeting. Preliminary to the reading of these reports, Dr. B. N. Lies, president of the Catholic Union, delivered his annual message which was essentially a review of the Union's activities during the past year.

Reporting for the annual charities social, Paul Martin announced that St. Joseph's Society of Andale was committed to prepare the lunch and refreshments at this event, while the Sacred Heart Society of Colwich will conduct the raffle, and the men's organization of St. Mark's will sponsor the various games usually featured at the social. The tentative date of the social is February 7. This date has been selected, subject to the approval of Msgr. Klug of Andale.

According to John Wetta, chairman of the Home Missions Committee, Bishop Carroll has designed Villa Maria as a project to which Catholic Union members will devote their special attention during the coming year. His committee also recommended *Social Justice Review* as worthy of the support of all the members.

The special committee on membership, under the chairmanship of Aloys Betzen, urged affiliated societies to concentrate on securing new members from the ranks of the young men who have graduated from school or have returned from service in the armed forces. This committee also advocated the recruitment of Social Action Members for the CCU.

Four interparochial meetings have been scheduled for the spring months: February 7, Andale; March, St. Marks; April, Wellington.

The *Declaration of Principles* adopted by the Catholic Union this year, under the chairmanship of Dr. Lies, represented statements on seven subjects. The statement on birth control, published in the preceding issue of *SJR*, was most timely. Splendid statements were also drafted on "The Inequities of the National Defense Education Act of 1958," and "The Future of Private Schools."

The Catholic Union of Kansas again gave special recognition to the young people. A committee, under the leadership of Gerald Kerschen, attended the youth rally and advocated that the special interest of the Catholic Union in the young people be demonstrated by interesting them in a constructive program. The youth rally was addressed by Father Robert K. Larsen who spoke on "The Power of Organized Youth." Miss Teresa Neises was chairman of the open forum which followed Father Larsen's address.

The evening's activities were climaxed with a social

hour in the school hall. The men delegates were joined by the young people and women delegates. The Kansas Branch of the NCWU met in its twenty-eighth annual session.

The following officers were elected for 1960: Clem Suellentrop of Colwich, president; Gregory Blick of Andale, vice president; Paul Martin of Andale, secretary; Anthony Weber of St. Mark's, treasurer. With the election of Mr. Suellentrop, Dr. B. N. Lies relinquished the presidency of the Catholic Union, an office which he held with distinction for quite a number of years. Dr. Lies is a member of the Catholic Central Union's Committee on Social Action.

Christmas Appeal Again Successful

IT IS ALMOST TWENTY YEARS since the late Dr. F. P. Kenkel made the first Christmas appeal on behalf of the Central Bureau. Despite the fact that this solicitation has been made annually for such a long period of time, our people continue to respond generously. As of January 18, no fewer than 485 individuals and societies contributed a total of \$3,424.25. With a reasonable expectation that ensuing weeks will add to this total, we can report that the appeal this year has again met with a most generous response. The director of the Central Bureau is deeply grateful to our kind benefactors.

Aid to the Missions

WHAT DOES THE CENTRAL BUREAU do with the funds it receives? What, actually, are the functions of this social action center?

We will not essay a complete answer to these questions at this time. We have a leaflet explaining the functions of the C.B. in full, and will be glad to send it to any one for the asking. Suffice it to say that mission aid is only one of the "57 varieties" of our activities. The nature and scope of that mission aid can be gauged from periodic reports of shipments made by the Bureau. We believe that our report for the months of December and January will prove particularly interesting.

During these two months, the Central Bureau sent to foreign missions 21 shipments which included 72 cartons weighing an aggregate of 1,320 pounds. Included in these shipments were 925 pounds of bandages and leper pads, 80 pounds of sample medicines, and 509 men's shirts. Recipients of these parcels were needy missions in these countries: Formosa, Japan, the Philippine Islands, India, the French West Indies, Madagascar, New Guinea, British East Africa and Belgian Congo. The postage on these shipments amounted to \$373.10.

During the same two-month period, poor missions in the U.S. received the following: 18 bales of clothing weighing 2,250 pounds; 27 cartons containing 1,077 school text books which weighed 1,265 pounds; 4 cartons of soap weighing 120 pounds. The freight charges on these shipments totaled \$215.74. The missions receiving these items are located in Montana, Missouri and North Dakota.

Convention Calendar

THE ONE-HUNDRETH-FIFTH CONVENTION of the Catholic Central Union, the Forty-fourth Convention of the National Catholic Women's Union, and the Eighth Annual Convention of the Youth Section: Little Rock, Arkansas, August 5 to August 10. Convention headquarters: Marion Hotel.

President of New York Branch Receives Citation

ON JANUARY 9, Mr. William Wittmann of Rochester, president of the New York State Branch of the CCU, received the officer's cross of the Order of Merit of the Federal Republic of Germany. The medal, which was accompanied by a document signed by Theodore Heuss, who was president of the Federal Republic at the time of the signing in July, was awarded by C. Julius Hoffman, German Consul in New York City, at the Labor Lyceum in Rochester at a party for the committees who worked on the German Day celebration last summer.

Mr. Wittmann, an ardent member of the Central Verein, came to America in 1925. Immediately upon his arrival in this country, he became active in our organization and in various societies affiliated with it, especially the Kolping Society. In 1926 he was elected senior president of the Rochester Kolping Society. Another organization to claim his interest from the outset was the Federation of German-American Societies. He became assistant treasurer of the Rochester unit of this society in 1936. In 1939 he was elected its president and has continued in this office up to the present time. Due undoubtedly to the good influence of Mr. Wittmann, the Central Bureau has been receiving sizable annual donations from the German-Catholic Federation for European relief.

Mr. Wittmann was elected president of the New York State Branch at the organization's 1959 convention in Auburn. We salute this sincere and exemplary lay apostle on the recognition he has received. The honor is richly deserved. May it inspire him to even greater achievements!

Parish Credit Union Conferences Advocated by Missouri Branch

THE CREDIT UNION MOVEMENT in the United States is fifty years old. Statistics are available to indicate that the movement has been quite successful. It would be a mistake, however, to regard this success without some qualifications.

For one thing, credit unions, like other cooperative ventures, are fostered in our country according to methods which impress us as being quite superficial. As a rule, our people receive no education in the basic principles of the cooperative philosophy. The lecture or training courses given by way of indoctrination, are usually restricted to information on the techniques of

credit union organization and operation. This represents a serious deficiency, because the credit union is essentially the realization of an ideal, a Christian ideal, if you will. When this ideal becomes obscured or completely lost sight of, the movement is bound to suffer seriously.

Evidence of a deterioration in credit union idealism has prompted the Catholic Union of Missouri to give special thought to this problem and to suggest a remedy. In a timely resolution adopted by our Missouri Branch at its 67th annual convention last fall, the formation of Catholic parish credit union conferences is advocated. Although these conferences, as envisioned, could serve a multiple purpose, their chief object would be the fostering and preservation of the true cooperative ideal. The C.U. resolution, which was prepared by Andrew Hustedde, chairman of the Branch's Credit Union Committee, reads as follows:

M. Desjardins, of Canada, organized the first U.S. credit union in St. Mary's Parish, Manchester, New Hampshire, in 1909. In the same year, he assisted in getting the first credit union law passed in the State of Massachusetts. He also convinced President Taft of the importance of credit union service for the workingman, whereupon the president wrote to all state governors, urging passage of state credit union laws. Pope St. Pius X conferred upon M. Desjardins the knighthood of St. Gregory.

Today the United States has approximately 20,000 credit unions with a membership of close to 10,000,000, and assets running up to \$4,500,000,000. There are approximately 1,150 Catholic parish credit unions. The average per capita savings in credit unions in Quebec is about \$80.00, against \$16.00 in the United States. This poor showing is largely due to our failure to organize church or parish credit unions.

In modern times we find humble and compassionate priests the backers of credit unions. Such a one was Pope St. Pius X, the patron saint not only of children but of parish priests and poor laymen as well. "I was born poor," he said at the end of his life, "I lived poor, and I will die poor." This holy priest and future pope and saint organized a credit union in his parish in Salzano, Italy, in 1870.

The Catholic Union of Missouri urges the formation of credit unions in all the parishes of our state. Mutual help, self help, protection of people from paying excessive interest rates are only a few of the benefits to be derived from a parish credit union. People learn how to save, how to spend, how to consolidate loans which might otherwise cause bankruptcy. Here is an apostolate which pays dividends in the financial soundness of the family and of the parish.

Any one interested in starting a parish credit union may write to the secretary of the Catholic Union of Missouri, 3835 Westminster Place, St. Louis 8, Missouri, for information and help.

We particularly urge the formation of Catholic credit union conferences for appropriate geographical areas, so that, through association, all our credit unions may be encouraged in assisting one another, particularly in carrying out the true philosophy of the credit union movement.

† Leo C. Range

IN THE DEATH OF Leo C. Range, who succumbed on January 14 at the age of eighty, the Catholic Central Union and the Catholic Union of Missouri have lost another faithful member. Death came quite suddenly as the result of complications which developed from a serious cold.

As noted by Msgr. A. A. Wempe, in his funeral sermon, Mr. Range spent his entire life as a member of St. Francis de Sales Parish in St. Louis, stronghold of the old Central Verein. The deceased was active in the St. Francis de Sales Benevolent Society, the German St. Vincent Orphan Society, the St. Vincent de Paul Society, the Western Catholic Union, and the Holy Name Society. A photoengraver by trade, he was president of the Rapid Engraving Co., until his retirement in 1955.

Mr. Range is survived by four daughters, two sons, three sisters and two brothers, one of whom is the Rev. Adolph Range of St. Louis. (R.I.P.)

Contributions to the CV Library

General Library

DR. FRANZ H. MUELLER, Minnesota.
Wer War Franz Hitze, Muenster (Westfalen), 1959.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to the Central Bureau

Previously reported: \$3,029.71; A. Konrad Lagarde, La., \$7; Wm. F. Hemmerlein, N.Y., \$2; Martin Buegler, Ark., \$2; Frank L. Mitter, N.Y., \$2; Rev. S. Treu, O.S.A., N.Y., \$1; Edwin F. Debrecht, Mo., \$2; Total to and including January 6, 1960, \$3,045.71.

Chaplain's Aid

Previously reported: \$123.46; St. Francis de Sales Ben. Soc., Mo., \$2.05; Total to and including Jan. 6, 1960, \$125.51.

Catholic Missions

Previously reported: \$3,724.89; Eugene L. Benedict, N. Y., \$5; St. Louis Co. Dist. League, NCWU, Mo., \$11.40; Jane Wing, S.C., \$1; Sr. M. Bernice, C.R., Ind., \$10; A. J. Loeffler, Minn., \$10; Mrs. Agnes V. Harrigan, Ill., \$2; Charity Aid Comm., NCWU Mo. Br., \$5; A. N. Tavares, R.I., \$2; Ladies Aux. of the AOH, Pa., \$10; Harvey J. Johnson, Mo., \$5; Mrs. Richard J. Donovan, Pa., \$10; Helen E. Baker, Ind., \$5; Frank C. Schneider, Ind., \$180; Miss L. Hoffman, Pa., \$10; Terese Rosemary Tierman, Ill., \$1; Mrs. Mary C. Mullen, Pa., \$1; G. Lanning, Pa., \$1; Misses Mary A. and Genevieve Hamill, Mo., \$25; August Springob, Wis., \$20; N. N., Mo., \$1.50; Mrs. Ann Cronin, N.J., \$5; Mrs. Fred Detzner, Ill., \$25; Gertrude and Lillian McMahon, R.I., \$5; Josepha M. Vollmer, Pa., \$5; Wm. J. Rose, Maria Chapo, E. F. Debrecht, Mo., \$3; Mrs.

Margaret Echele, Mo., \$6; Phil L. Zimmermann, Mo., \$10; N. N., St. Louis, \$25; Philip W. Kleba, Mo., \$14; Mrs. Marguerite Male, N.Y., \$5; Total to and including Jan. 6, 1960, \$4,143.79.

Microfilming

Previously reported: \$693.00; St. Edwards Mother's Sod., Ark., \$6; NCWU Del. Br., Del., \$15; Anna F. Alles, Del., \$10; Total to and including Jan. 6, 1960, \$724.00.

St. Elizabeth Settlement

Previously reported: \$20,088.75; From Children Attending, \$1,100.00; United Fund, \$1,733; U.S. Milk Program, \$38.48; Nationwide Securities, 14.88; Total to and including January 6, 1960, \$22,975.11.

Christmas Appeal

Theodore B. Schulte, Mo., \$2; Mrs. Louise Tschoepe, Tex., \$1; Rosary Altar Soc., N.J., \$5; Mrs. Amelia Koenig, N.Y., \$20; CWU of Brooklyn, N.Y., \$25; Rev. Paul J. Schmid, Ind., \$2; St. Louis & Co. Dist. League, NCWU Mo. Br., \$100; A. J. Loeffler, Minn., \$10; Most Rev. Daniel J. Gercke, D. D., Tucson, Ariz., \$25; Nora Hammon, Cal., \$2; Mrs. Louise Schlarch, Cal., \$1; NCWU, Delaware Br., \$15; Mrs. M. A. Dillon, Del., \$5; Miss Anna F. Alles, Del., \$10; Rev. G. Lutkemeier, C.P.P.S., Ind., \$1; Frank C. Schneider, Ind., \$20; Mrs. John Hanzal, Ind., \$2; Miss Adele Greven, Ind., \$1; A. W. Neuwoehener, Iowa, \$10; Most Rev. Joseph M. Mueller, D.D., Iowa, \$50; Rev. M. M. Hoffman, Iowa, \$15; A. B. Kenkel, Md., \$10; NCWU, Md. Br., \$10; Rev. Andrew Wewer, OSB, Ark., \$10; T. J. Arnold, Ark., \$25; Mrs. Sherry Cardwell, Ark., \$1; Mrs. Joe Eckart, Ark., \$1; Rev. Herman Laux, OSB, Ark., \$1; John V. Baltz, Ark., \$1; Mrs. Ted Duerr, Ark., \$2; Frances C. Rothert, M.D., Ark., \$5; Mr. and Mrs. Martin Buergler, Ark., \$3; J. L. Spinnenweber, Ark., \$2; Mrs. Adolph Bilgisher, Ark., \$1; St. Edward's Mothers' Sod., Ark., \$10; Mrs. Alex Soeries, Ark., \$1; Rev. Joseph P. Rewinkel, Conn., \$5; Mrs. Mary Spring, Conn., \$2; CWU, Torrington, Conn., \$5; Francis L. Siefen, Conn., \$20; N. N., Meriden, \$5; Mrs. Bertha C. Hahn, Conn., \$5; Miss Josephine A. Hahn, Conn., \$5; Mr. and Mrs. P. J. Dubiell, Conn., \$1; Lane R. Derbacher, Conn., \$5; Fred H. Kenkel, Conn., \$5; Mrs. Fred Spietzack, Conn., \$2; Mrs. Katherine Gerath, Conn., \$1; Mrs. L. Deutsch, Conn., \$1; Rt. Rev. William Busch, Minn., \$5; J. M. Aretz, Minn., \$5; Teresa Ronsbruck, Minn., \$2; A. J. Loeffler, Minn., \$10; N. N., Minn., \$5; Ferd A. Kuepfers, Minn., \$5; Rose C. Postoret, Minn., \$1; Wm. P. Gerlach, Minn., \$5; Mrs. Dorothy D. Schmidt, Minn., \$1; Dr. Franz H. Mueller, Minn., \$5; W. D. Jochems, Kans., \$10; Nick Mohr, Kans., \$5; Rev. Leo P. Debes, Kans., \$5; Mrs. B. N. Lies, Kans., \$5; F. J. Holthaus, Kans., \$5; B. N. Lies, M.D., Kans., \$25; N. N., Kans., \$10; Ralph H. Wapfelhorst, Kans., \$5; Mrs. Math Lies, Kans., \$5; Bernard and Silvana Lies, Kans., \$10; Aloys Strunk, Kans., \$5; Mr. and Mrs. Robert Martin, Kans., \$5; Mrs. Leonard Scheetz, Kans., \$2; Mrs. Theresa Pettzer, Kans., \$2; Ferd H. Foppe, Ill., \$2; Mrs. M. Schiller, Ill., \$5; St. Joseph's Mens Sod., Ill., \$5; Mr. and Mrs. Primo Baracani, Ill., \$2; Miss Margaret Wisman, Ill., \$5; St. Dominic Altar Sod., Ill., \$25; Mrs. Robert Weibring, Ill., \$5; St. Augustine, LCBA, Ill., \$2; Mrs. Louis Heyer, Ill., \$1; St. Agatha Holy Name Soc., Ill., \$10; Elizabeth Schuette, Ill., \$10; Mr. and Mrs. Wm. K. Ott, Ill., \$5; Rev. Edmund Punch, OSB, Ill., \$2; Henry Renschen, Ill., \$1; Mother M. Evangela, S.S.N.D., Ill., \$5; Rev. John J. Goff, Ill., \$10; August Rechner, Ill., \$10; Mrs. Mary L. Underriner, Ill., \$1; St. Joseph Hosp. for the Chronically Ill, Ill., \$1; Fred A. Gilson, Ill., \$5; Joseph A. Dockendorff, Ill., \$10; Franciscan Fathers, Chic., Ill., \$1; St. Augustine Ct. 359, COF, Ill., \$5; Rev. Herbert J. Boesen, Ill., \$5; H. B. Schuelten, Ill., \$5; Gertrude M. Eubring, Ill., \$5; Rose D.

Henninger, Ill., \$5; Sigmund Rechner, Ill., \$1; Mrs. Marguerite Male, N.Y., \$5; Leo R. Clooney, Mo., \$10; Mrs. M. Ahillen, Mo., \$1; Mrs. C. F. Boegn, Mo., \$2; Rt. Rev. Leo G. Fink, Pa., \$10; Rev. Anthony Kiefer, Ill., \$3; George A. Rozier, Mo., \$10; Mrs. Ida C. Alexander, Pa., \$10; Mathias H. Weiden, N.Y., \$50; St. Francis de Sales Benevolent Society, Mo., \$50; Alfred L. Gross, Wis., \$5; Mrs. Anna Schanz, Ill., \$2; Peter P. Hiegel, Ark., \$5; Miss Margaret M. Hess, \$10; Frank J. Weber, Mo., \$10; A. F. McKenzie, Mo., \$10; David A. McMullan, Mo., \$5; Mrs. Wm. Morris, Cal., \$1; Rt. Rev. Michael Lensing, OSB, Ark., \$25; St. Ann Ladies Sod., Mo., \$5; St. Peter's Ben. Soc. Mo., \$5; John Eibeck, Pa., \$5; Rev. Henry A. Zimmer, N.Y., \$5; Miss Geraldine M. Gotsch, Ill., \$1; The Blonigen Sisters, Minn., \$25; Mrs. Joseph F. Cavanaugh, Del., \$5; Miss Emma C. Mueller, N.Y., \$10; Charles Bauer, Pa., \$2; Miss Clara C. Rudrof, Mo., \$5; Mrs. Walter Schierding, Mo., \$1; Andrew F. Hustedde, Mo., \$10; Mr. and Mrs. Herman J. Kohnen, \$5; Mr. and Mrs. Lawrence J. Ernst, Mo., \$2; White House Retreat, Mo., \$50; Cyril J. Furrer, Mo., \$25; Helen D. Skoff, Mo., \$5; Miss Josephine Forthaus, Mo., \$2; Mr. and Mrs. Joe Frank, Mo., \$3; Mrs. Theresa Munks, Mo., \$1; Rev. Bernard S. Groner, Mo., \$5; Mrs. A. Suren, Mo., \$1; Mrs. A. Huelsing, Mo., \$1; M. Gattler, Mo., \$2; Alfonz Dittert, Mo., \$2; Most Rev. John P. Cody, D.D., Mo., \$25; Lawrence N. Schneider, Mo., \$3; Mrs. John J. Fischer, Mo., \$2; Rev. Conleth Overman, C.P., \$2; Miss Eleanore Kenkel, Mo., \$5; Mrs. H. C. Kuehler, Mo., \$1; Mr. and Mrs. C. J. Seliga, Mo., \$25; Matilda Lindhorst, Mo., \$2; Mrs. Gertrude Scherer, Mo., \$5; Rev. Charles P. Schmitt, Mo., \$2; Miss Helen Ahillen, Mo., \$10; Peter Saller, Mo., \$5; Rev. Richard Suren, Mo., \$5; Mrs. Harry Haarmann, Mo., \$1; Mrs. A. Wessel, Mo., \$1; Sister M. Hyacinth, St. Anthony's Hosp., Mo., \$25; N. N., Mo., \$5; Catherine Matouschek, Mo., \$3; Mr. and Mrs. Frank O. Bauer, Mo., \$6; Alice Mary Cooke, Mo., \$5; Mrs. Louise Wiget, Mo., \$1; Rt. Rev. A. T. Strauss, Mo., \$10; St. Joseph's Hospital, St. Charles, Mo., \$5; Rev. Arthur J. Mersinger, Mo., \$5; Teresa Gall, Mo., \$5; School Sisters of Notre Dame, \$5; Mrs. E. Alice Stoessel, Mo., \$5; N. N., Mo., \$1; Mrs. Theodore A. Dufner, Mo., \$1; M. A. Ludwig, Mo., \$2; Rev. Leo P. Kampman, Mo., \$10; Edwin P. Fiebigler, Mo., \$2; Irene Mayer, Mo., \$2; Catherine E. Pauck, Mo., \$10; Fr. F. G. Wieberg, Mo., \$2; Mrs. L. Barth, Mo., \$1; Rt. Rev. Msgr. A. A. Wempe, Mo., \$10; Rev. John Dreisoerner, \$25; Katherine Schmit, \$5; Rt. Rev. Msgr. A. Stumpf, Mo., \$25; Virginia J. Speh, Mo., \$5; Rev. P. Minwegen, OMI, Mo., \$4.94; Miss Betty Behan, Mo., \$1; Joseph J. Paul, Mo., \$5; Mr. and Mrs. Edward A. Roberts, Mo., \$5; Juliana Scheppers, Mo., \$2; Will Mersinger, Mo., \$10; J. Bresnahan, Mo., \$2; Mary R. Esswein, Mo., \$1; Mrs. Harold Leach, Mo., \$1; F. C. Bangert, Mo., \$1; Joseph A. Kohnen, Mo., \$2; Mrs. Elizabeth Arns, Mo., \$1; Mrs. Carol Holker, Mo., \$1; Mrs. Irene Stutz, \$2; Mrs. Clara Williams, Mo., \$2; All Saints Holy Name Society, Mo., \$15; Mr. and Mrs. Raymond B. Gassel, Mo., \$5; Marge Shaffer, Mo., \$1; Corrine Boukaert, Mo., \$1; Mrs. Joseph J. Dunker, Mo., \$2; Mrs. Agnes Vanderburg, Mo., \$1; John H. Behlmann, Mo., \$1; Ruth Ratheim, Mo., \$1; Mr. and Mrs. Eug. Klostermann, Mo., \$5; Mrs. J. B. Soest, Mo., \$1; Rev. J. M. Huber, Mo., \$10; Barney W. Barhorst, Mo., \$1; Mrs. Ben L. Barhorst, Mo., \$2; Gerard L. Poelder, Mo., \$7; Mrs. Ida Dames, Mo., \$1; Mrs. J. Hennekes, Mo., \$1; N. N., Mo., \$1; Anita Kenny, Mo., \$5; Rev. J. Patuchek, Mo., \$10; Mr. Joseph Gervais, N.Y., \$25; Miss Charlotte Zendulka, N.Y., \$5; Miss Katherine Fischer, \$5; Florence M. Roche, N.Y., \$1; Rev. Rudolph Kraus, N.Y., \$10; Peter Geissler, N.Y., \$5; John W. Mattle, N.Y., \$5; N. N., N.Y., \$1; Rt. Rev. Msgr. Anthony S. Rothlauf, N.Y., \$10; Rt. Rev. Msgr. Thomas F. Connors, N.Y., \$5; Mrs. M. Bach, N.Y., \$1; Augustinian Fathers, N.Y., \$10; Rt. Rev. W. C. Heimbuch, N.J., \$5; Rt. Rev. Msgr. Paul A. Dippold, N.J., \$5; Total, \$1,619.94.